Christian Life

THE MAGAZINE [redacted] CHRISTIAN

[redacted] JANUARY [redacted] 1953

25¢

In the **NEWS**

★ **Natives Slay 2 Missionaries**

★ **Persecution and Revival in Italy**

GOSPEL BROADCASTERS

Reach Them Where They Are

HE BRAVED THE ARENA!

At the time of the Emperor Hadrian, Agapetus, a Roman boy, was arrested and placed before an altar. He was given incense and bidden to throw it on the fire in the name of one of the heathen deities. Although only 15 years old, Agapetus was an earnest Christian. "I cannot worship idols," he said.

His persecutors brought whips and scourged him. Because he still remained true to his Lord, they hung him up by his feet. But not even then would he yield. He found, as Paul did, that "the Lord stood by him and strengthened him."

Angered that such a lad dared to resist them, the authorities once again ordered him to sacrifice. Agapetus refused, and they poured hot water on him until he lay helpless and half conscious. The next day he was pushed through heavy iron gates into an arena filled with hungry lions. But to the end he was comforted by a favorite verse: "Blessed be God who always causeth us to triumph in Christ."

Today at MBI . . . you can study the Bible without fear of persecution. Yes, Agapetus suffered many things for his faith, but today, in this great land of America, you can study the Word of God without even paying tuition. This training is given free—provided by the gifts of God's people who want to do their part toward training young men and women for fruitful Christian service.

WRITE FOR FREE BOOKLET

Through the Arch, an interesting picture booklet of student life at MBI, is yours for the asking. With it you'll receive the new school catalog, giving complete information about all courses. Address Office of Admissions, Room L829.

MOODY'S THREE-YEAR PROGRAM *gives you practical training in one of eight basic fields: General Bible, Sacred Music, Christian Education, Christian Education-Music, Missions, Jewish Missions, Missionary Technical, or Pastors. Each course includes a thorough study of the Word of God. Practical Christian work assignments give you opportunities to use your training and gain valuable experience.*

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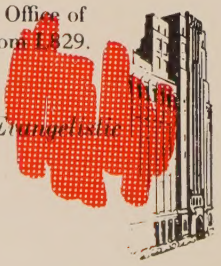

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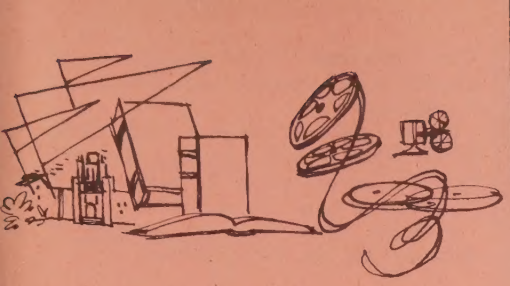

BUYERS GUIDE

Choir Gown Fabric and Color Selector

Shopping around for new choir gowns?

For further information on Fabric and Color Selector, check item O81-A on next page.

If so, here's something that might prove very valuable to you. A unique booklet containing 83 actual samples of fabrics from which choir gowns are made, may be yours by checking item No. O81-A.

Many rich, distinctive fabrics in a wide range of popular colors are listed on these pages for your convenience in making a selection of Moore Choral Gowns. In materials, there is Poplin, Chapel Weave, Shalomar Faille, Koolspun and Trimmings.

There are colors that are lively and youthful, soft and flattering—colors suitable to all age groups, to harmonize or contrast effectively with surroundings—warm, vibrant colors for winter . . . cool pastels for the warmer months . . . another color for wear on special occasions. Moore's color experts will give you advice on any color problems you may have.

A discount is offered on every order of six or more gowns, with an additional discount for cash payment in full. Budget payment plans are available if you wish. Prices are clearly stated, and these prices are the complete charge. For example, there is no extra charge for larger-sized gowns. With the exception of special accessories, Moore prices cover everything, including prepaid transportation to any part of the continental United States.

For further information on Fibre Board, check item O81-B on next page.

Fibre Board for New and Old Church Interiors

Here is an answer to many problems plaguing Church Building Committees. Fibre board offers advantages which no other product can, the chief one being acoustical correction and insulation of structure. Today, many architects specify fibre board for new structures as well as old.

Decorative. From the decorative standpoint it solves the problem where plaster does not warrant repainting. It eliminates the removing of old plaster. Aside from side-tracking the mess involved a con-

FOR MORE INFORMATION . . .

✓ Place a check mark alongside products and services advertised in this issue on which you want more specific information.

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CHRISTIAN LIFE MAGAZINE - 434 S. Wabash Ave., Chicago 5

siderable financial saving is achieved. And all without sacrificing the decorative and liturgical touches so essential to a worshipful interior.

A competent designer-applicator can often correct or reconcile architectural variations in the structure, particularly in churches built several decades ago. Architectural details can be unified as much as possible. The shape of the chancel arch can be changed to match that of the windows or the lines of the windows can be changed.

Acoustically, fibre board has become important—in small churches where electric organs are used and in larger churches where the control of speaking and mass singing is needed. There is some type of fibre board available for practically every acoustical problem. This varies from the plain fibre boards (usually in a blend of colors and in off-white) to the perforated type with higher acoustical efficiency, to the mineral type made of spun glass or gypsum, often with a travertine marble finish. All fibre board is furnished with a flameproof finish, thus meeting city building code requirements.

Insulation Value. Fibre board substantially reduces fuel bills in winter and offers a cooler and more comfortable interior in summer. The value of fuel saving naturally is in direct ratio to how much the church is heated during the winter. However, most small churches get the greatest enjoyment out of the fact that the church can be brought to a comfortable temperature in half the time it formerly took.

In general, the plain fibre boards offer the most economical solution inasmuch as their cheaper cost makes it possible to cover a larger area. This is an important factor where limited funds are available. Thus, while the acoustical factor is lower for this type, the fact that you are covering a larger area produces the same acoustical results.

It is very necessary to consult a competent architect or manufacturer before choosing the type of material to be used. In the hands of a competent applicator and designer with a knowledge of symbolism and liturgical correctness some remarkable results can be achieved. The accompanying photograph is but one of many examples.

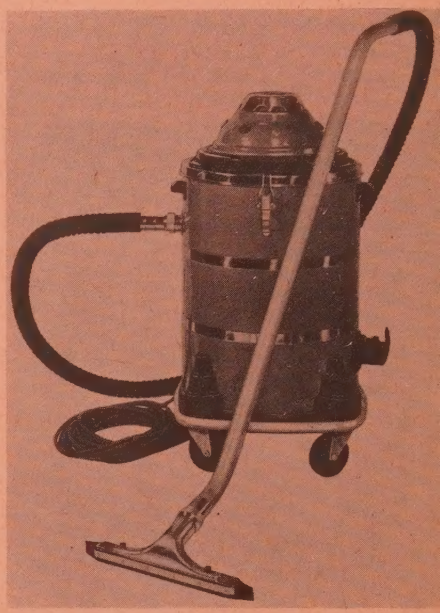
Wet-dry Vacuum Cleaner

A fast, thorough, quiet new wet-dry vacuum cleaner, the Clarke heavy duty Model WD-23, is being offered for institutional, industrial and commercial cleaning by the Clarke Sanding Machine Company. A three stage turbine, powers by a 1 HP Universal type motor, both moisture proof and rubber mounted, picks up water, dirt and dust. The water lift is 63 inches. Portability is obtained with four free-running, ballbearing swivel rubber casters.

The 15-gallon tank of 18-gauge steel is reinforced for strength, and the interior as well as exterior is porcelain-lined to prevent rust and corrosion. To avoid possible injury to the operator when emptying the tank, a special dump valve is provided for quick, easy draining. A newly developed positive action shut-off device warns operator when the tank is filled to capacity. The entire base of the machine is surrounded by a protective, non-marking rubber bumper.

It is furnished complete with Hose, Wand, Water Pick-Up Squeegee Tool and Pick-Up Tool for carpets. Tools for all special cleaning needs are available.

Complete details may be obtained by checking item No. O81-C below.



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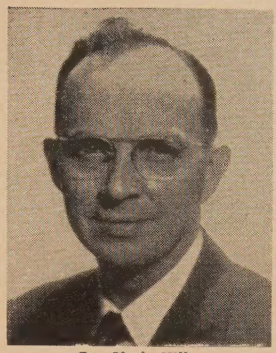
I would also appreciate information on:

Do You Want Information?

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest by asking those concerned to get in touch with you by mail. No obligation to you, of course!

If you're serious about your writing —

Dr. William Culbertson



Dr. Clyde Kilby

Francena Arnold

attend the 5th Annual

Christian Writers Conference and Workshop

January 29, 30, 31, 1953

Bernard Palmer

Nobody but a nobody among Christian writers will want to stay away from the 5th annual Christian Writers Conference and Workshop, to be held in the friendly editorial offices of *Christian Life* magazine this month.

To highlight the 5th anniversary of the Conference, these 5 top-notch Christian writers have been chosen to give you tips on how to write to sell:

Leslie Flynn

DR. WILLIAM CULBERTSON, editor-in-chief of *Moody Monthly* magazine, president of Moody Bible Institute, former bishop of the Reformed Episcopal Church.

DR. CLYDE KILBY, professor of literature at Wheaton College. Dr. Kilby will handle lecture and workshop sessions in poetry.

FRANCENA ARNOLD, author of such fascinating Christian novels as *Not My Will, The Light in My Window, Fruit for Tomorrow* and *Then Am I Strong.*

BERNARD PALMER, whose by-line has appeared in many Christian magazines and Sunday school papers. He's also written many books including *Parson John, Storm Winds, Visibility Zero* and the *Little Feather* series for juveniles.

LESLIE FLYNN, regional editor of *Christian Life* magazine, author of scores of Christian magazine articles and professor of journalism at the Missionary Training Institute, Nyack, N. Y.

EDITORS of many Christian publications will also be on hand to present their editorial needs; STAFF MEMBERS of Christian Life will show how a magazine is produced; and there will be sessions on *Sunday school lesson material* and *church publicity.*

REGISTER BEFORE JAN. 10, 1953, AND SAVE $5

Regular registration (after Jan. 10)
$15 for three-day conference, or $5 per day

Advance registration (before Jan. 10)
only $10

$50 AWARD TO BE MADE

A special award of $50 will be presented at the Friday night banquet to the person who writes the best article on some phase of the Conference. Details will be given Thursday, January 29, in the opening Conference sessions.

The following rules will govern the awarding of the prize:

1. The winner must attend the full three days of the conference.

2. The manuscript must be written during the conference (time will be allotted for this).

Fill out and mail today

Christian Writers Institute
434 South Wabash Avenue
Chicago 5, Illinois

☐ Yes, I wish to attend the Christian Writers Conference and Workshop on January 29, 30 and 31. I am registering before January 10 to take advantage of the special advance registration fee. Enclosed is $10, payment in full.

☐ Please send me more information on the Christian Writers Conference and Workshop.

Name_____

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Christian Life

THE MAGAZINE FOR TODAY'S CHRISTIAN

In This Issue

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948

JANUARY • 1953 *Volume* 14 *Number* 9

THIS MONTH

To the people who hurried along Wabash ave. at the southeast corner of Chicago's famous "loop," the day was no different than any other. To the 20 CHRISTIAN LIFE editors and staff writers who had gathered in the conference room five floors above the busy street, however, the next two days were to be the most important on the editorial calendar for the entire year. The reason: in their course the

past year's successes and failures would be discussed and the 1953 Editorial Platform would be drawn up.

It was plain to the men and women seated around the horseshoe-shaped table that the year ahead would be no ordinary one. Presidential candidates had been nominated a few weeks before. They were now planning their campaigns. A note of impending urgency hung over the room as the possible results of the election and its effect upon the spiritual life of the nation were discussed.

Many possible points in the platform were projected. In fact, so many worthy objectives crowded the first agenda that it seemed impossible to lop off any of them. There was good precedent for including all: the 1950 platform carried five, 1951 six, 1952 seven.

In the final moments of this memorable conference the decision was made to present the shortest CHRISTIAN LIFE Editorial Platform on record. For the 1953 Editorial Platform, for which we thank God for His leading and inspiration, please turn to page 12.

COVER: The scripture reminder in the WMUU studios of Bob Jones University, "Let the words of my mouth . . . be acceptable in thy sight O Lord," symbolizes the responsibility facing all gospel broadcasters. In tribute to them CHRISTIAN LIFE this month gives special emphasis to gospel radio.

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NEXT MONTH

Dr. Eugene A. Nida, scholar, traveler, author and missionary devotee who is with the American Bible Society and The Wycliffe Bible Translators is well qualified to bring to CHRISTIAN LIFE readers an understanding of just what Christian service really is. Watch for his thought-provoking article on this all important subject.

Down in South Carolina, a suave, versatile educator-evangelist-actor rules a unique educational kingdom in the shadow of his ebullient father. Read Don Hoke's article next month on Bob Jones, Jr., president of Bob Jones University and see this accomplished gentleman in action as well as glimpsing his private life.

Fred Jarvis tells "How Your Money Went" in next month's report on the disbursement of funds received in answer to the "Operation Heartache" appeal made last September. This will be a graphic portrayal of just how your gifts were translated into food and clothing for needy Korean Christians.

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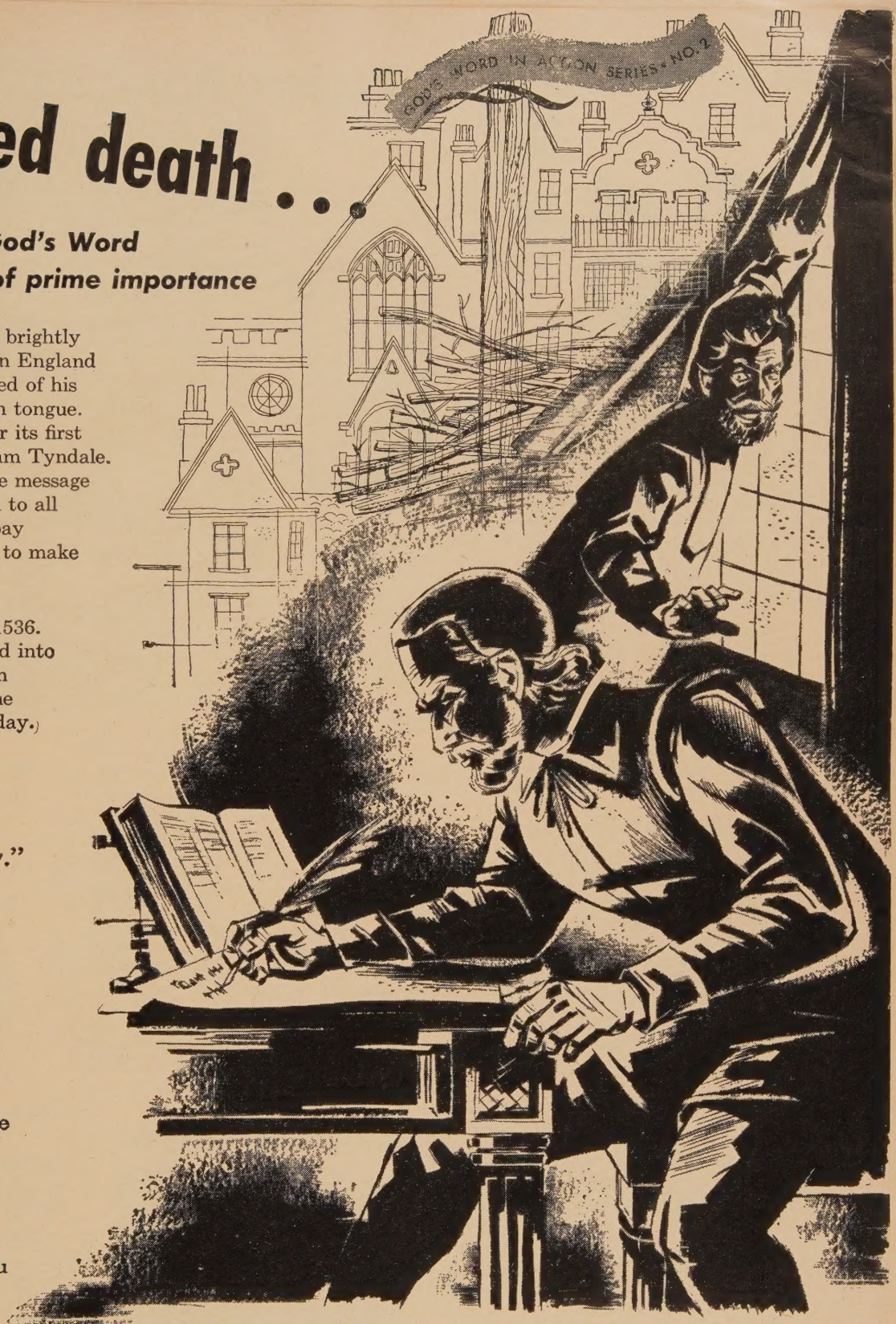
he courted death . . .

because he believed God's Word . . . all of it . . . to be of prime importance



While Reformation fires burned brightly in Germany, a scholarly priest in England felt his heart touched by the need of his people for the Bible in their own tongue. Protestantism owes gratitude for its first English-language Bible to William Tyndale. So certain was he that the entire message of God's Word held the solution to all men's needs, he was willing to pay with his own life for the chance to make known that message.

He was burned at the stake in 1536. But the Bible message translated into the English language by William Tyndale still lives on to solve the problems of men and women today.

"*Heaven and earth*
shall pass away,
but my words
shall not pass away."

Give your Sunday School the lessons that are based on the Bible, the entire Bible. You can do just that with ALL-BIBLE GRADED SERIES Sunday School lessons. The Word of God—all of it—is the textbook for these lessons, graded to meet the needs of every age-group from the Cradle Roll through adulthood. Send today for your free copy of the book—HOW FIRM A FOUNDATION—now ready in the 1953 edition. Let it provide detailed information on how you may give the entire Bible—from cover to cover—to your Sunday School with the ALL-BIBLE GRADED SERIES.

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GLEANINGS

from the

LIGHT and LIFE HOUR

Dr. Myron F. Boyd
Speaker and
Director

RADIO MAIL BAG

Monroe, La.—"It seemed as though the windows of Heaven were opened and sudden blessings filled my home last Sunday morning. I was listening to my radio and the Light and Life Hour came on. It was a complete surprise. I started praising the Lord and rushed to the telephone to call others to tune in. Surely, this is an answer to our prayers."

Wichita, Kansas—"I am a 'shut-in' and listen to your wonderful messages every Sunday. I am a 93 year old widow and have been battling through life alone the last seventy years. So glad I live during this scientific age. What a wonderful thing is radio! I can't get out to hear the gospel, but the gospel comes to me where I am."

Victoria, B. C.—"I must have a copy of your address today. I consider it one of the most forceful and positively the most attractive invitation to become a believer that I have ever heard."

Newberg, Oregon—"I just had to write this letter, for your program meant so much to me today. I know God saw the many tears that fell. Would to God that sermon could be preached once a month in every church!"

Livermore, Calif.—"I have been a silent listener for about a year. I would feel cheated if I were unable to hear you each Sunday morning. The Light and Life Hour is very popular here at this veteran's hospital. There are only three channels on the hospital ear phones, so you can be sure we are thankful the Light and Life Hour comes over one of them."

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Consult Local Newspaper for Time and Station
Support With Your Prayers and Gifts

Light and Life Hour

WINONA LAKE, INDIANA

Readers Write

He Doesn't Smoke

I have read the article "Religious Sidelights on the Presidential Candidates." It is good concerning Eisenhower, with one exception. He does *not* smoke. . . . You may check with the *Journal of Living*, 1810 Broadway, New York 23, N. Y. for confirmation. In this fine health magazine there appeared a few months ago an article, "Why I Do Not Smoke," by General D. D. Eisenhower. If I recall correctly, he stopped several years ago. In all fairness to Mr. Eisenhower, I feel this should be corrected.

EISENHOWER

Brooklyn, N. Y. MRS. C. K. CURTIS

■ *Thank you, Reader Curtis, for checking up on us. Our information was received from Ike's headquarters but apparently was incorrect.*—EDS.

Donkey Ears

The article "The Little Donkey that Talked" by Dorothea Boyd was quite a hit with the children in our children's church. As a matter of fact, I used it with a Junior group first and then with a Primary group. It held the attention of both groups from beginning to end. Since it is a story not often told, I found some adults enjoyed it as well. I discovered that when I was going to fix the donkey's head, I did not have a bag small enough. My fingers looked ridiculously small for ears. So I took another bag, cut out ears and put the pieces together to form an ear into which I could stick my fingers and wiggle the ears. I fastened them into the holes at the top of the bag and thus the donkey looked more realistic than ever. They stuck fine with

Christian Life Evangelist

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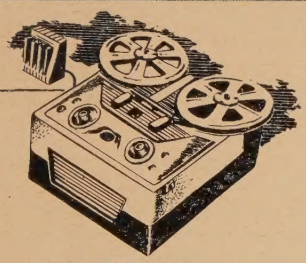

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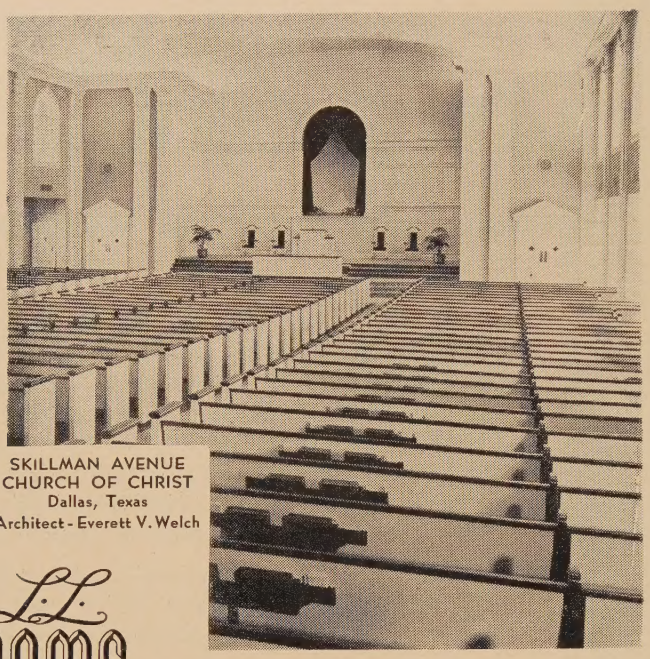

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cellophane tape. Since the story has a great spiritual truth, I felt very thankful to CHRISTIAN LIFE for giving it to us. I'd like more ideas of a similar nature. . . .
Stockton, Calif. RUTH N. JENSEN

Timely

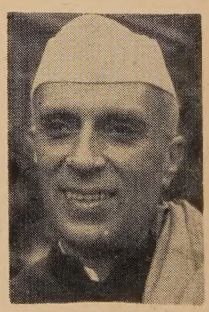
I was very interested in the timely article in your current issue setting forth Dr. Billy Graham's views concerning the political situation in America. I would like to congratulate you on the style in which this photographic interview was presented. There was one item of interest to me and that was the badge Billy Graham was wearing in the pictures. I thought it looked familiar so I got out my own badge from NAE Convention in Chicago last April and was quite convinced that it was the same. We are, of course, very glad that Billy Graham is an active member of NAE.
Portland, Ore. GEORGE L. FORD, *NAE Northwest Regional Director*

Christian Love

Thanks for the fine article, "Christian Love—Today's Supreme Need." It answers problems of loneliness, fear and guilt so that we can love Him who first loved us. It is my prayer that evangelicals will find more of their answers in line with the interpretation of this article. Without love the world will not be drawn to salvation. "Orthopraxy" is what we need that the world may believe. "Lord, open our eyes that we may see."
Whitewater, Kan. REV. WALTER H. DYCK
Emmaus Mennonite Church

Bouquets, not Brickbats

I am one of a large number of missionaries in India who subscribe to and read with interest your excellent magazine. I am one of those who fail to express appreciation until occasion arises to call attention to a fault. I am sorry, for I really do appreciate CHRISTIAN LIFE and its excellent get up. I am also grateful for the way you steer around the International Council of Christian Churches versus the National Association of Evangelicals controversy. I am chairman of the Evangelical Fellowship of India and know the heartache of this situation. . . . The matter I want specially to call to your attention is an article under "Missions" on page 40 of your September issue entitled: "Nehru Slaps at Missionaries." This was really unfortunate. . . . In the first place, missionaries have to sign a promise to avoid political activities before they can be admitted to the country. So instead of cracking at Nehru, it would be in order to make inquiry as to whether there is truth in the charge that missionaries are involved in politics. If they are, then Nehru was justified in his remarks and the missionaries should be dealt with. If it is not true, then the truth should be made known to Nehru. The matter is most unfortunate, however, because of what has just happened. About three months ago, members of parliament began harassing the Home Ministry with questions about why so many foreigners were being admitted to



NEHRU

the country. The Home Minister promised a new policy. Meanwhile, practically all applications for visas for new missionaries were refused. This threw the whole missionary movement into consternation. If such a policy should crystallize, it would obviously require rethinking of the whole enterprise. Much prayer was offered. Also the National Christian Council sent a delegation. And highly placed people brought the matter to the attention of Nehru. Largely through his personal interference, the Home Ministry has now announced that no new policy will be introduced but the one in effect the first of the year will be maintained. This is cause for profound thanks to God. Nehru ought to be getting bouquets instead of brickbats. . . . Knowing these facts, I feel sure you will be very careful in the future about printing anything derogatory about Nehru or the Indian government. Our situation is precarious and these things do not help. The general feeling here is that we have a breathing spell for service in India of at least five years, or so long as the Nehru government is in power. Beyond that we must be prepared for other eventualities. Your article closed with an aspersion which linked Nehru with Communism. This is true according to some American propaganda, but not to the facts. Nehru is an honest idealist trying to steer a neutral course. He is gradually becoming more realistic, but these jabs from America do not help.
Vindya Pradesh, India.

E. L. CATTELL, *Supt.*
American Friends Mission

Gives a Lift

I should be very disappointed not to receive every copy. CHRISTIAN LIFE means much to me. It is the timeliest, newsiest, most unbiased Christian magazine on the market, in my opinion. Whatever I need I find, sooner or later, in its pages. It gives me a lift spiritually and provides material for the message of the gospel news to others.
Modesto, Calif. MRS. RUBY WAGNER

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

The Evangelical Theological Society: Annual meeting, Wheaton College, Wheaton, Ill., Dec. 29-30, 1952. Highlights are addresses by Dr. Charles J. Woodbridge and Dr. Harold B. Kuhn; also a panel discussion on the Revised Standard Version of the Old Testament.

Evangelical Press Association: Annual convention, Chicago, Jan. 27-29, 1953. Write: Rev. Ernest Keasling, Free Methodist Publishing House, Winona Lake, Ind.

Christian Writers Annual Conference and Workshop: Chicago, Jan. 29-31, 1953. Write: Christian Writers Institute, 434 S. Wabash Ave., Chicago 5.

Pentecostal Assemblies of Canada: Fifth National Sunday School Convention, Central Tabernacle, Hamilton, Ontario, March 3-8, 1953. Write: Rev. James Montgomery, National S. S. Dir., 50 Euston Ave., Toronto 6, Ontario.

Moody Bible Institute: 47th annual Founder's Week, February 2-8. The speakers' roster includes William Culbertson, Robert Cook, Vance Havner, G. Allen Fleece, Albert G. Johnson. A missionary symposium and Alumni Day will be special features.

An inspirational and instructive trip to the Bible Lands . . . Six weeks duration, with opportunity to stay longer in the Holy Land or to take a European trip.

The choicest time to see the Holy Land is in the spring, when the beautiful flowers are in bloom on the Judean hillsides.

Lectures on the ship crossing the ocean, every morning, to prepare you for what you will see in the Bible Lands. Afternoons and evenings free for recreation, reading, rest, and fellowship.

Leadership of those who know the Bible Lands through years of first-hand experience abroad. Dr. Joseph Free, graduate of Princeton University, is Professor of Archaeology at Wheaton College. This will be his eighth trip to the Bible Lands and Europe, and Mrs. Free's sixth tour. In recent years Dr. and Mrs. Free excavated with the American School of Oriental Research at the capital of the ancient Moabites, east of the Dead Sea.

Fellowship with other Bible-believing Christians . . . Congenial fellowship and new friendships with Christians from all walks of life. Our groups (last spring) included people of all ages: students, ministers, business men, farmers, housewives, secretaries, Sunday school teachers, nurses, doctors and missionaries.

College Course . . . The daily lectures are for the whole group, and they also form a part of a course in Archaeology for those who wish to earn college credit.

Sightseeing in the Bible Lands with on-the-spot explanations by Dr. Free. Having covered much of the material in the lectures on the ship, the group utilizes the time in the Bible Lands for actual sightseeing.

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Dr. E. T. Quanabush,
Paterson, N. J.,
Grad. BCW

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Miss Caroline Thomas, Winfield, Iowa, Grad. BCW, Enrollee CMW, CF

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Miss Helen Swain, Meredith, N. H. Grad. BCW, enrollee CMW

"I am glad to tell you that I sold the article which I wrote for my seventh lesson assignment to the 'Pilgrim Publishing House.' The course has been a real help to me. I enjoyed every lesson and refer to them often in my writing."
Mrs. Eva Stanton, Binghamton, N. Y. Grad. BCW

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Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Female

Opportunities available for stenographers, graphotype operator and general office clerks in well-known Christian institution located in Chicago. Box JN-14.

Positions available immediately for a private secretary, a general office clerk, and a typist in the Chicago headquarters of a national Christian organization. Box JN-16.

Clerk for handling orders. Detail work with plenty of variety. Employee benefits. Christian publication office located in Chicago. Box JN-18.

Editorial assistant, to be part-time secretary and proofreader. Knowledge of graphic arts and Christian education helpful. Splendid opportunity to advance in Christian publishing. Box JN-20.

Salesladies: Full or part-time permanent in Christian bookstore in Chicago's loop. Box JN-22.

Consecrated girl or woman needed to help with housework and children, in order that parents may spend more time as laity in the Lord's work. Southern Michigan couple, 35 years old, in moderate circumstances with three children, 3½ years and down. Box JN-24.

Bookkeeper: An opportunity to learn and move into a position of real responsibility. Must have an interest in working with figures. Some typing experience helpful. Chicago publishing office. Christian environment. Box JN-26.

Several fine openings for secretaries, soundscriber operators, and typists alert in clerical detail. Prefer women 18-30. Chicago publisher of leading Sunday school lessons. Many fine benefits and opportunities to advance. Good salaries with regular earned increases. Box JN-28.

Household workers: Young women interested in serving the Lord doing general cleaning in large Bible institute in Middle West. Living quarters available. Box JN-30.

Typist stenographer: This is for a young lady interested in employment in a Christian office. Employee benefits. Chicago location. Box JN-32.

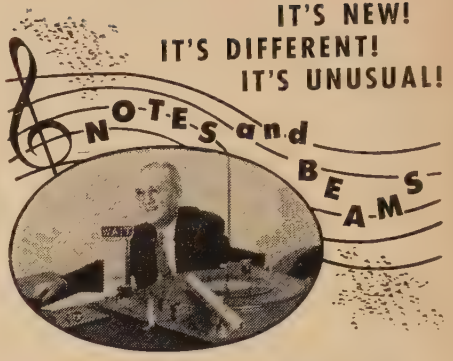
Experienced office worker needed by home office of foreign missionary society, New York or Connecticut area. Duties to be secretarial, filing, posting, simple accounting, etc. Also possible need of second worker for addressograph and mailing duties. Box JN-52.

Male

Trade representative for Mid-West. Age 25-40. Own car. Travel about 8 months per year. Trips 1 to 6 weeks. Familiar with fundamental Sunday school materials, have good background in Christian education and experience in Sunday school and church work. Box JN-34.

Pastor needed for rural Presbyterian church in Illinois. Young man preferred. Must be true to the Word of God, able to work with young people and carry on visitation. Modern building and manse. Box JN-36.

Painters needed for general building mainten-



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ance in connection with Christian Bible school in Chicago. Box JN-38.

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Janitors can use their abilities for the Lord in helping to keep school buildings and grounds clean at a Bible institute in the Middle West. Box JN-42.

Auto mechanic. Fast advancement for Christian man willing to take responsibility. With knowledge of general automobile mechanics. Central Illinois. Box JN-44.

Shipping clerks: Have you any experience along this line that you want to use in the Lord's service. A Christian institution in Chicago needs you at once. Box JN-46.

Man, 25-35, with training or experience in bookkeeping or accounting for office of Christian company in southern part of New York State. Company has an aggressive sales program in the industrial field. Application and qualifications will be kept strictly confidential. Box JN-48.

Window washer. Experienced Christian man needed to help keep windows clean in the buildings of well-known Bible institute in Chicago. Box JN-50.

Young exp. business executive. Gen'l. management potential and greater interest in advancement of Christ's Kingdom than material gains. Univ. grad.—prefer Bus. Adm. or Adv. Faith mission organization. State personal and bus. background and why you are the one for this. Box JN-54.

Both

Experienced copywriter for fast-growing Christian publishing house in Sunday school field. Advertising dept. College grad or equivalent, with 2 years in journalism or copywriting. Should have at least 2 years' exp. in advertising, copywriting and publicity. Box JN-2.

Cook for tearoom in Wheaton, Ill. No Sunday work, no buying or menu making. Uniforms, vacation with pay, pleasant surroundings, good salary. Located near transportation. Box JN-4.

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Graphic arts expediter—fine opening for one with working knowledge of printing processes, making and expediting schedules, securing of engraving stats, artwork, prices, etc. Fast-growing Chicago publishing house in the Sunday school field. Box JN-8.

Cafeteria and kitchen help needed in Christian school located in Chicago. Good working conditions in modern kitchen. Box JN-10.

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible school lessons; also visual aids. Teaching experience and knowledge of Christian education helpful. Excellent opportunity in Chicago. Box JN-12.

Situations Wanted

Female

Licensed practical nurse, with two years nurses training and Bible school, desires situation in Christian institution as nurse or Bible teacher for children. Middle-aged widow. Experienced. References. Box JN-3.

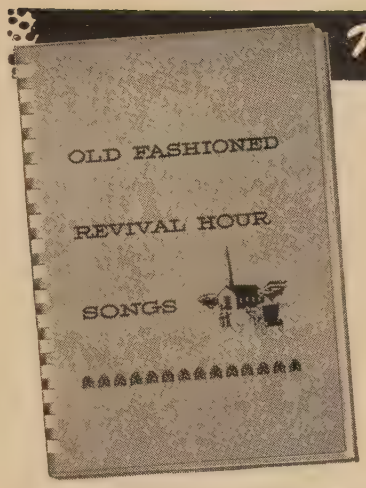
Young woman desires position as housemother or practical nursing in a Christian institution. Have had three and one-half years in hospital work. Would prefer the West Coast. References furnished. Box JN-5.

Christian secretary desires work in her own home in Chicago. Mimeographing and offset duplicating of church bulletins, publications and programs; also addressing of mailing lists and dictation and transcription of correspondence by appointment. Reasonable rates. Box JN-7.

Young lady, college graduate (B.A.) desires full time work with active Christian church or Christian organization in Philadelphia area. Experienced in Bible Club work, teaching teenagers. References furnished. Box JN-25.

Male

Christian young man 30, willing worker, interested in permanent work for earnest Christian



Now you can join in song . . .

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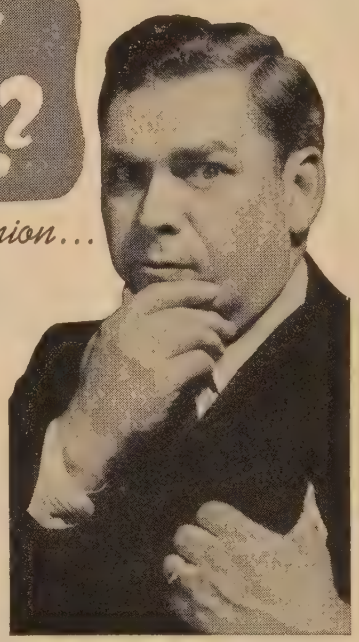

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THIS is an hour of spiritual action. For these days, revival is America's only salvation. For nine consecutive years AMERICA, TO YOUR KNEES has been a daily part of thousands of radio homes. Plain Bible teaching and a repeated call to repentance characterize these programs of faith.

America, To Your Knees!

Bethesda Missionary Temple

RADIO LOG

	Daily	E.S.T.
WJLB	Detroit	10:00 A.M.
WBBC	Flint	10:00
WILS	Lansing	10:00
WCAR	Pontiac	10:00
	Sunday	**E.S.T.**
CKLW	Windsor, Canada	9:00
WSOO	Saulte Ste. Marie	11:30 A.M.
WDMJ	Marquette	11:30
WMIQ	Iron Mountain	10:30
WJMS	Ironwood	10:30
WIKB	Iron River	10:30
WHDF	Houghton	9:00
WDBC	Escanaba	8:00
WATW	Ashland, Wis.	8:00

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The power of prayer to every believer
Bible study and the search for Bible truth

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James L. Beall, Director
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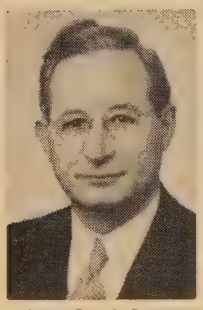
• AMERICA, TO YOUR KNEES •

THEY DIE BECAUSE OF UNDERNOURISHMENT



Rev. Jacob Peltz

A missionary from Germany writes: "Conditions in Berlin are daily becoming worse, and we do not know how long we shall be able to reach our people in the East with help. In the West we fight against increasing unemployment, which makes even the young people so discouraged and desperate. There are many refugees and old people who no longer possess the power of resistance, and die before our eyes, due to undernourishment."

From the Holy Land, where the infant State of Israel is bravely struggling for survival, we receive many pitiful appeals for help. One Hebrew Christian mother wrote: "Conditions are simply appalling. There is so little food. My people perished in the Concentration Camps of Europe. I fled with my husband to Israel, but we are suffering terrible hunger. We pray daily, hourly, that our dear Lord may send us help!"

We have been shipping food and other forms of relief to areas in Europe and Palestine, where there is so much hunger and distress. We must continue to encourage and support the Hebrew Christians in their courageous witness for our Lord Jesus Christ in Europe and the Holy Land. Please send your gift to help us alleviate the hunger and distress of our Lord's brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

$10.00 will pay for a big nutritious CARE food parcel for a needy family in Europe or in Israel

$10.00 a month will support a Hebrew Christian orphan in our Children's Home in Germany

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Dept. C

Canada
91 Bellevue Avenue,
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farmer or rancher in part of Southwest where winters are mild. Available after Jan. 15. Box JN-9.

Young man, 24, single, Bible school grad., desires position as pastor of small church or instructor in Bible institute. Pastoral and Bible teaching exp. Musically inclined, tenor soloist, exp. in radio work. Prefer Eastern or Southern location. References furnished. Box JN-11.

Young man, 26, willing worker, seeking job as handyman. Carpentry experience. Has had one year of Bible school. Draft exempt. Prefers to work in small community. Pentecostal. Box JN-13.

Pastor, 37, desires to serve conservative Presby. church. Graduate of business school, Moody Bible Inst., Wheaton College, Gordon Divinity School. Administration exp., Christian Ed. Dir. Taught 6 years in Bible inst. and Christian college, 9 years in the pastorate. JN-15.

Young man, 34, interested in managing or acquiring Christian book store. College and semny. grad. Graduate work in journalism. Exp. in writing, editing, adv. promotional work, reviewing Christian books, book review programs and advertising Christian books. Box JN-17.

Ordained minister, 64, D.D. degree, desires position in denominational or thoroughly established independent work. Fundamentalist. Twenty-seven years' experience in the ministry, 14 years in the pastorate and 13 years in general evangelism. Married. Box JN-19.

Christian man desires to travel with people using a house trailer. Will help drive and be of service to them. Disabled war veteran, 39, single. Box JN-21.

Young man, 23, desires pastorate in independent church. Ordained Baptist. Youth for Christ worker. Wife is musical and has B.A. degree from Christian college. Box JN-23.

Christian executive, interested in purchasing, sales, plant protection, freight traffic and air freight. Would like to hear from Christian firm located in the East. Box JN-33.

Baptist minister, Scottish, now with independent church in New York State, seeks change. Fundamental; theological degree. Experienced in social and institutional work. Box JN-37.

Conservative Presbyterian U.S.A., ordained minter desires pastorate. College and seminary grad. 4 years' experience as assistant pastor. Age 28, married, 2 children. Will consider inquiries from United Presbyterian, Southern Presbyterian or Presbyterian U.S.A. churches. Box JN-31.

Christian man, 35, desires position in Midwest with Christian organization, perhaps a book store or publishing house. Experience: 3 years public school teach., 4 years Army administrative work, 7 years banking. Prefer to be within 300 miles of Springfield, Mo. Box JN-35.

Young married man, college graduate, desires to become associated with Christian organization in Chicago in the field of business administration, office management, bookkeeping, publicity, etc. Presently employed as Radio Station Manager. Top references. Box JN-27.

Christian man, 37, desires position with Christian firm in management or exec. capacity. Undergrad. business training and broad administrative exp. in college and army offices. Best fitted for personnel or public relations sales or purchasing. Exp. in public speaking. Box JN-29.

Both

Caretaker Christian couple desire work in private home. Handyman, good driver. Wife to assist in housework. Box JN-1.

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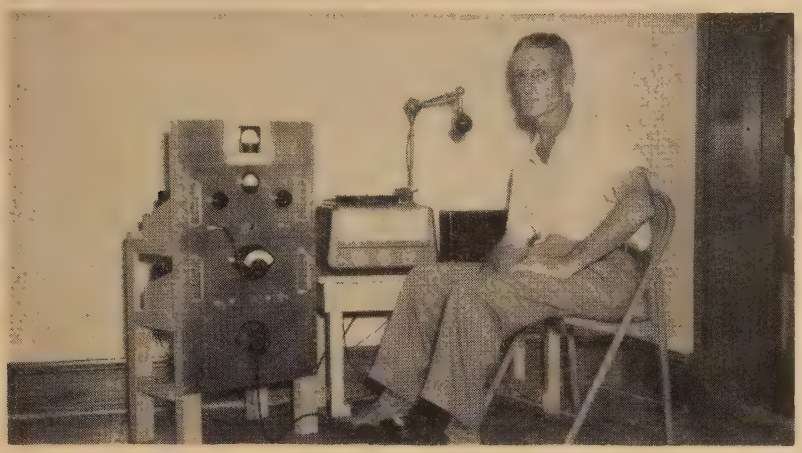

It cost Hughson less than $500 to build his eight-watt transmitter.

Hobby Radio Spreads Gospel

by Theodore Sommerkamp

CHARLIE Hughson, a toll supervisor for Bell Telephone Company, has a hobby which has put a new twist on the presentation of the Gospel by radio. The idea itself is an exclusive radio station for a church in a small town without a radio outlet. And all it takes is a little money (less than $500) and a town small enough to have just one electric power sub-station.

Hughson borrowed the idea for his exclusive church radio station from his employers. Since about 1930, Bell has used radio transmission to convey its long distance calls. Radio men call the process "carrier current." Wires are used; but the message doesn't flow down the wires themselves. Instead, the talk flows in an electrical field which is not carried along the wires, but outside of them.

Hughson, a radio fan since a youngster and the operator of a ham radio set at home, decided to adapt Bell's carrier current methods of transmission to suit the need of a church radio station. In the case of the First Baptist Church of Chipley (membership—600), where he has his station, Hughson uses the city's power lines. "The way our station works, our listeners get both spiritual and physical light from the same set of wires," Hughson says.

The same wires that bring in the electricity to operate the little station at the Baptist church, carry the Gospel waves back out to the people living in Chipley.

It cost Hughson a little bit less than $500 to build his eight-watt transmitter for the church, but he can build a serviceable one for as little as $300, he says. "Most of the parts came from spare equipment I had around my house," says Hughson.

Sermons are fed from the microphone in the church auditorium to the transmitter, located in a supply closet behind the church baptistry. Hughson stays in the closet to be sure everything works right. WXAD went on the air with its first service broadcast, July 6, 1952.

Designed primarily to reach shut-ins or members of the First Baptist Church who are ill, the station has reached many others with the Gospel.

The new style radio station has many advantages. First of all, the church doesn't have to have a permit from the Federal Communications Commission to operate because it uses wires instead of air waves for transmission and because it's a non-commercial venture.

Another advantage of the little eight-watt station is that it brightens corners in homes not even serviced by electricity. Although the message travels over power wires, the signal can be picked up by battery-operated radios in Chipley, as long as the house is within 279 feet of a city power line.

Still another of its advantages is its inexpensive operation. When only the microphone is connected to the transmitter, the set uses about as much electricity as a 100-watt light bulb. If both the mike and a record-player are used, the electricity consumed is equal to that used by a 150-watt light bulb.

Others wanted the secret of Hughson's station, but Hughson wrote back to churches in Phoenix, Ariz. and Cleveland, Ohio that a carrier current station would not be practical for them. "Both cities," Hughson says, "are so big, and besides they have several standard radio stations already. On top of that, they have a complicated system of distributing electricity." The potential listening audience of a church station in a larger city would be greatly reduced, he explained, because the signal would not go through the larger transformers.

Recently, however, Hughson agreed to help a small town church in Georgia set up a self-maintaining radio station to cost $275. "I don't know if I'll try to build any other sets or not," Hughson says. "After all, I'm not in this for a business."

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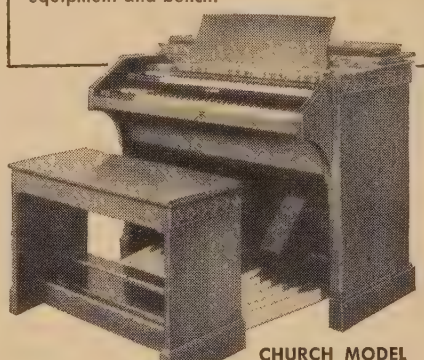

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Pray for the President

THIS month the 33rd President of the United States, Dwight D. Eisenhower, will be inaugurated into the highest office of the land and into a position which makes him the most powerful single individual in the world.

The number of votes cast on election day hit an all time high of more than 60 million. In his victory, Eisenhower won more states than any other Republican president before him—taking states that had never before voted for any other but Democratic party candidates.

Judging purely from the political science point of view, the election was a smashing victory for the democratic processes of our nation.

From the Christian point of view, the election proved an even greater triumph.

Probably never before in this generation had so many Christians been exercised as to their responsibility at the polls. With marked restraint as to personal preferences, pastors and Christian leaders attempted to show their people that while they were not "of this world," they were still responsible, in a measure, for what happened in it.

The results were gratifying. Not only did the elections become a subject of many personal and public prayer meetings in the church, but when election day arrived Christians went to the polls in greater numbers than ever before in modern history.

Even more significant than these facts, however, was the publicly expressed attitude of the majority of Christians—they wanted to see elected the man whom God could use in the greatest way for His glory. This preference, echoed from the pulpit and the prayer room alike, became a rallying cry for Christians across the land as election day neared.

In light of the above, two facts stand out crystal clear.

First: regardless of our personal preference, if we believe God answers prayer, we must also believe that God has intervened in the election and placed His man in the White House today.

Second: if this is the case, then that man, Dwight D. Eisenhower, now stands in need of the continual prayer support on the part of evangelical Christians—more than ever before in his life.

So convinced is CHRISTIAN LIFE that this is the situation, that we now call upon Christians everywhere to launch the heaviest and most strategic prayer program they have ever engaged in for the President of the United States, the members of his cabinet and all members of Congress. If we believe God intervened in the election, we must now believe that God can continue to intervene in the affairs of our nation.

There is not a Christian living today who would not rejoice to see a great spiritual awakening sweep across these United States. What the factors may be or how they are contrived to bring about such a spiritual awakening remains hidden in the counsels of God. What we do know, however, is that a spiritual awakening must begin in the hearts and lives of men. If such a spiritual awakening should first take root in the lives of our nation's leaders, the results can scarcely be contemplated by us.

Therefore, let the readers of CHRISTIAN LIFE—through their churches, Sunday schools, missionary organizations and evangelistic activities—this month launch a long-range prayer program. Let them be definite and specific in purpose as they pray for men in high places in our government.

Let them name names, state aims and claim God's promise, "If ye shall ask anything in my name I will do it." (John 14: 14)

Let every evangelical Christian church and every born-again believer do this and the year 1953 will be the greatest in the 177-year history of our nation.

1953 Editorial Platform

1. **Stimulate missionary vision and action by on the spot reporting of world missions.**
2. **Strengthen and develop Sunday schools.**
3. **Foster strong Christian family life.**
4. **Create a hunger for the Spirit-filled life.**

We Look Ahead

WHAT areas of evangelical activity present the greatest need or opportunity for 1953? This is the question that faced the CHRISTIAN LIFE editorial board as it entered its annual two-day conference last fall. As the result of two days of prayer and discussion, the above four-point platform was adopted.

In humility before God we ask CHRISTIAN LIFE readers to pray during the coming months that the Spirit of God may move in the hearts of all of us—writers, editors and readers—that in this year we may realize these objectives to the end that we might be instruments of His in a great spiritual awakening.

PICTURE OF SIGNIFICANCE

■ When Lieut. A. W. Robertson of Gilmer, Texas led this group of Marines in worship at a gun emplacement on the front lines in Korea, he was only duplicating what hundreds of other chaplains are doing daily in our armed forces. The amazing extent to which the U. S. goes in training and equipping its chaplains in the army, navy and marines was brought out in a three-day demonstration put on recently in Washington by the Defense department for a number of religious leaders. While no one likes war, yet the realization that no other country spends the time and money emphasizing the spiritual side of life to its fighting men as does the U. S. should come as a sense of gratitude to Americans everywhere.

"Thinking Through"

There's no substitute for "thinking through" on the Lord's work.

Booking of radio and television time is incidental to careful planning. Success in commercial advertising illustrates this fact—over and over again.

"Thinking it through" is the service you get from Walter F. Bennett & Co. This is a Christian organization with many years of experience in working successfully with important commercial advertisers and well-known Evangelical broadcasters. You can have confidence in our knowledge and facilities—sharing with you the responsibilities of investing the Lord's money most efficiently.

When you are thinking of buying radio or television time, let us talk with you. There's no obligation at all.

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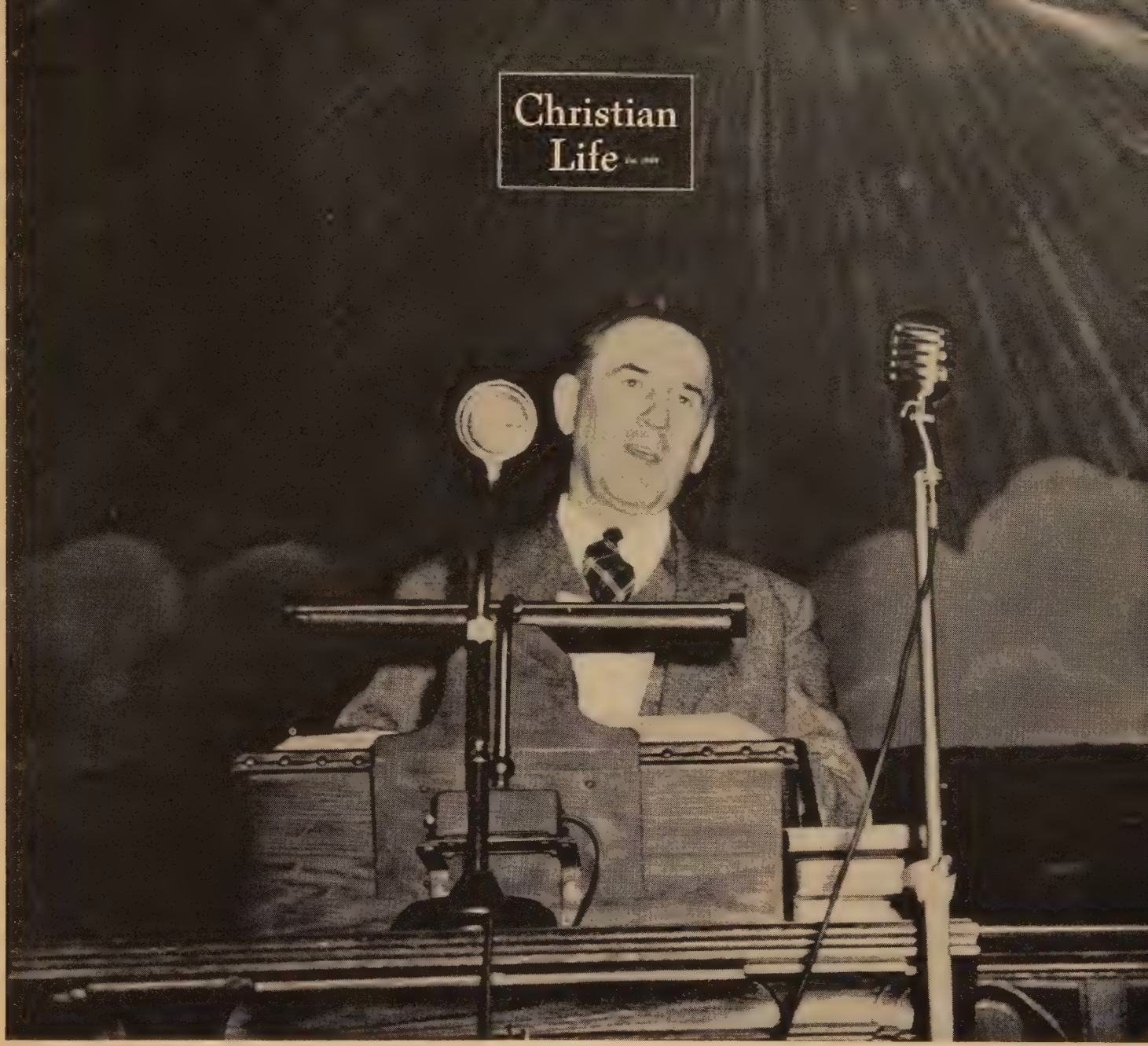


Harry Hager, pastor of Bethany Reformed church of Chicago, is widely known as television pastor of "America at Church."

Gospel radio and television broadcasters tell how they

Reach Them Where They Are

MORE people are being reached with the Gospel by radio than by any other means today.

To do this, Christian radio broadcasters last year spent upwards of $15 million.

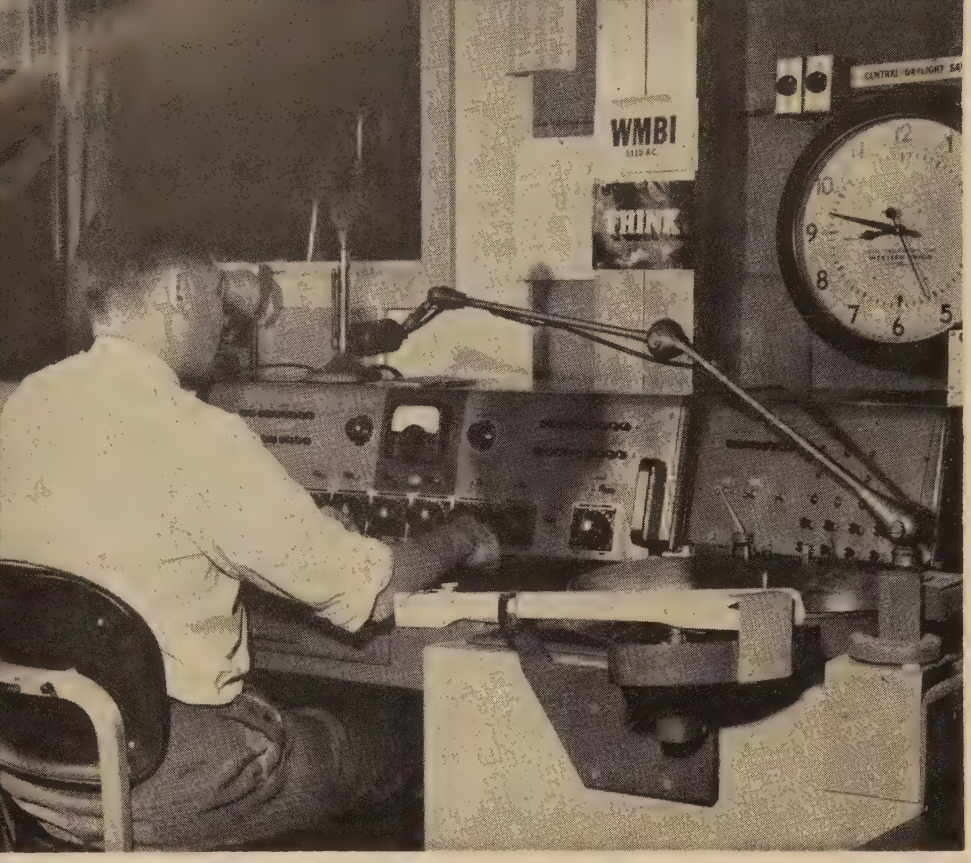
This sounds like a lot of money. Many Christian leaders, however, are convinced that even if the price were doubled, radio and TV would still be the most economical and effective way of bridging the chasm of modern day ignorance, prejudice and indifference to lead lost souls to Christ.

Recognizing the tremendous contribution of Christian radio broadcasters to the overall cause of evangelism, CHRISTIAN LIFE here presents a survey of God's blessing on the ministry of some of evangelical Christianity's top broadcasters.

While this report does not claim to be complete, nonetheless it reveals the impact which the personal, intimate approach of radio has upon the hearts and lives of people.

Herein lies the secret of radio. No other means is open to Christians today by which the Gospel may be presented to the unsaved where they are and at the time of their greatest need. Clearly gospel radio is an instrument in the hands of the Holy Spirit so mightily used today that it demands the consistent prayers of believing Christians—that God may enlarge the opportunities of our gospel broadcasters and give them greater opportunities on the air in the coming new year than ever before.

Typical of the personal approach of radio is the story of Bill Vernon who had been in prison many times. One day over the prison radio he heard the song,



Peter Van Milligan, WMBI's disc-jockey, talks to audience then puts on a "platter."

"Love, Wonderful Love, the Love of Christ to Me." He couldn't get away from the music. Following it came the message by Percy Crawford with his "Youth on the March" program. Somehow the truth came to him and quietly in his cell he surrendered his heart to Jesus Christ. Today, freed from the temptations of drink and gambling, Vernon is a preacher of the Gospel in New York City with a great burden for the lost souls of men and women.

In a similar way, a listener who had determined to commit suicide turned on the radio and heard Theodore Epp's "Back to the Bible" broadcast. As the Gospel was presented, she realized that Christ was the answer to her problem. When she had experienced the joy of trusting in Him, she sat down and wrote a letter to Epp. When the letter was later read over the broadcast, a letter was received from England written by another young lady who had heard the broadcast over radio Luxembourg. Also about to commit suicide, she claimed that the reading of this letter had stopped her and that she, too, had received Christ by listening to the message.

With such evidences of the effectiveness of radio, it is no wonder that such evangelists as Billy Graham quickly turn to radio and television as God blesses their ministry. As Cliff Barrows, musical director of the Billy Graham Evangelistic Association asserts, "We are conscious as never before that it has not been by human might or personality that God has blessed in such a wonderful way this particular phase of the ministry. It has been alone through the Spirit and power of Almighty God and to Him belongs all the praise and all the honor and the glory for all that He is doing. . . . Many times we have wondered if we should continue because of the high cost. Our answer to that question has come week after week as the necessary funds are provided to continue."

Senators and congressmen serve on the panel of Dale Crowley's unique "Bible Quiz."

How affectionately listeners regard those who bring them the great truths of the Gospel by radio is evidenced in many ways. One of the most dramatic are the radio rallies sponsored from time to time by Christian radio broadcasters. Jack Wyrtzen's "Word of Life Hour" rallies are a good example of this. Not more than 250 attended the first one. The next year it was 1,200, then 3,000. As long ago as 1941, 20,000 packed out Madison Square Garden with another 10,000 left standing outside. The peak came when 40,000 who had been blessed by the "Word of Life Hour" ministry flocked to a Yankee Stadium rally.

Probably the best known name among gospel broadcasters is Charles E. Fuller. Having passed his 25th anniversary as a radio broadcaster several years ago, Fuller has probably been used of the Lord in more conversions by radio than any other man. "The Old Fashioned Revival Hour" has also probably been on more stations and in more countries than any other gospel program, at one time or another.

Another of the present day big time radio broadcasters is Dr. M. A. DeHaan with his "Radio Bible Class." Widely known as a Bible teacher before he went on radio, DeHaan has seen his teaching ministry expand to undreamed of proportions. Although this program emanating from Grand Rapids is primarily Bible teaching emphasis, yet an amazing number of persons have found the Lord through listening to it, as well.

There are other radio broadcasters who specialize in their ministry, sandwiching in occasional personal appearances in churches. Floyd Hitchcock with his "Faith of Our Fathers" program is one of these. He located himself in the Ozarks, where he once taught school and later preached in country churches and schoolhouses. Today he enjoys a worldwide ministry.

In a similar way, William Ward Ayer, former pastor of the Calvary Baptist Church of New York, took to the air and is now known primarily as a gospel broadcaster.

Other Christian broadcasters have felt called of God to a specific type of radio ministry. Coulson Shepherd's well-known "Message to Israel" is a good example of this. Pioneer gospel broadcaster to the Jews, Shepherd has seen

One of the many effective children's broadcasts is the "Children's Bible Hour" with Mrs. Bertha Shooks as director.

God perform miracles in revealing Christ to countless Jews through radio.

Likewise, Ralph and Bea Montanus, the blind gospel broadcasters, have been used of the Lord with their program "That They Might See" to reach the countless thousands who are physically, as well as spiritually blind to the great truth of the Scripture.

Particularly effective are the many children's broadcasts, most of which are local in nature. One of the better known network programs is the "Children's Bible Hour," emanating from Grand Rapids, with Mrs. Bertha Shooks as director. Pathetic letters from children in response to this program would wring any heart. "My mother and father are drunk all the time," wrote one youngster. "I even hate to go home from school. You are the only one I can tell my troubles to. I want to be saved. Will you pray for me?"

Another said, "I did what you told me. I prayed to God and I know he saved me. My daddy is a heavy drinker and he is drunk right now, but I still love him. Please help me pray for him."

Henry C. Geiger's "Children's Gospel Hour" is another network children's program God is using today.

Some mature Christians question the reality of the conversion experience of these youngsters. But no one could doubt what happened to one little fellow in a mountain home where poverty was apparent on every hand. The mother listened to the program, then turned off the radio and called her son, 10, to her side.

"Harry," she said, "your father and I are not Christians and we don't go to church, but I know that you children should. Would you go to Sunday school if I got you ready?"

"Yes, Mother, I would."

The next Sunday, Harry walked timidly into a friendly little country church. His hand-me-down clothing hung loosely on his thin body, but he was given a cheerful welcome by a spiritual Sunday school teacher.

Harry came the next Sunday and stayed for church. When the invitation was

(*Continued on page* 46)

Theodore Epp's broadcast is heard over radio Luxembourg.

Radio broadened Fred Jordan's American Soul Clinic ministry.

Last Trip of the Vigilante

PART ONE OF
A TWO PART SERIAL

by ***Bernard Palmer***

Does a captain turn his ship back when the breakers are pounding savagely and water is seeping into the hold?

CAPTAIN Ed Royal pushed his battered cap back on his iron gray hair and squinted up at the darkening November sky as he brought the *Vigilante* about, into the teeth of the wind, to buck through the Passage to Dewey's Island. A fine thing to run into on his last trip, with the freeze-up already a week overdue.

He had known for weeks that he was going to retire. He should have hoisted the *Vigilante* up out of the water and turned her over to her new owner. But he had had to make that one last trip. Now he was fortunate to be getting her away from the Angle and back to Warroad. Snow and bitter cold were in the air.

It was because of Madeline that he wanted to go out to the Angle once more. He had fully intended to talk to her when he stopped at Outpost where she operated a little makeshift hotel for tourists and lumberjacks. He had even put his Bible into his bag when he went ashore. But somehow the words wouldn't come.

"I'm glad you're alone, Ed," she'd told him as he stood by the fire to warm. "I've been saving a bottle of Scotch for a night like this." She moved a step closer and he felt the blood rise in his weather-beaten cheeks. "I don't know of anyone I'd rather share it with."

"Thanks, Madeline," he said lamely, "b-b-but I don't think I care for any."

"That's what you've said the last three trips." She pouted. "You used to like me and my liquor. What's the matter? Have I got the smallpox or something?"

The girl friend of half the Angle white men and some of the Indians pursed her lips. He liked the steady look of her gray eyes under dark, heavy lashes. She had seemed pretty to him before and desirable. But now that he had found Christ as his Savior, all that she stood for nauseated him. To go back to her little back woods hotel and stay had been all that he could do.

"I—I've had a lot of your liquor, Madeline," he had begun, "but . . ." his voice trailed away. He had intended to tell her about his Lord, how he had confessed his sins and put his trust in Him, how he had turned from the way he used to live. But his throat constricted queerly and the words stuck there.

For an instant her gaze held his. Beneath her hardness, he suddenly realized, she was beautiful. And she had always treated him well—better, he suspected, than any of the others. He shrugged impatiently to check his racing thoughts.

"No," he said simply. "Not tonight."

Madeline straightened suddenly. Then, with blistering fury, she slapped him, leaving a livid print of her hand on his cheek.

Ed stared after her as she disappeared into the back room where a couple of quarrelsome, drinking lumberjacks were haggling over a poker game.

Slowly he rubbed his stinging cheek. If only Madeline would come to the Lord as he had done—if only he had the courage to talk with her! Reluctantly he turned and stumbled up the stairs to his room.

The next morning when he came down to leave, Madeline was serving breakfast to the guests. Two or three of the men spoke to him—that was all. He stiffened slowly and nodded, his mouth narrowing. For 20 years it had been like that. A few years back he had settled it with a couple of lumberjacks. But the beating he had administered them had only served to intensify the feeling of the Islanders.

Madeline came to the kitchen door, a frying pan in her

"You used to like me and my liquor. What's the matter? Have I got the smallpox or something?" she pouted.

hand. "Where do you think you're going, Captain Royal?" she demanded, her lips curling about the words.

"Out to my boat."

"Well, you won't be leaving 'til 6:30. You'd just as well set up and eat. That is if you ain't afraid it'll poison you."

One of the men at the table snorted. "What's the matter, Madeline? Did you and your boy friend have a fight?"

"Shut your big mouth!"

"I was just jokin'. You don't need to get so huffy."

"I'll get just as huffy as I please. She turned to Ed. "Pull up that chair. I'll get you a plate."

Ed ate quickly. When he finished, he pushed back his chair and hurried out to the *Vigilante*. He could feel their questioning stares on his back, could almost hear their silent, mocking laughter.

It was raw and cold out in the wind and he hunched down into his sheepskin coat as he stepped into the heatless cabin and started the *Vigilante's* engine. Then, while the motor idled he checked his gear and loaded half a dozen boxes of fish. There were a lot of bullheads and pike caught in the nets along the Angle, but he didn't haul many of them, only those that were missed by the other two boats.

He had sounded his foghorn to signal his departure and was loosening the bowline when Madeline came hurrying out to the *Vigilante* and seated herself in the rear of the cabin.

"I didn't know you were going in to Warroad," he told her. Strangely enough he was glad to see her sitting there.

"I wouldn't be here if there was any other way of getting down to Warroad," she snapped.

Ed wanted to explain to her, then, about last night and what had happened to change him, but Joe Masters and his boy came hurrying up to ride over to Dewey's Island and pick up their "kicker" boat. He sighed wearily and checked the compass reading.

"You'd better lay over at Dewey until this simmers down a little," Joe observed sagely. "That wind's really going to be smacking you in the kisser across the Big Traverse."

Ed glanced at the falling barometer and noted the sky again. Dark turbulent clouds were churning ominously above and, even here in the lee of the broad flat island, foam-laced waves were lifting the little packet boat or splitting against her stubby hull to send spray shimmering over the deck. Out in the open water a heavy sea would be running.

He shuddered involuntarily and turned to his passenger. "It—it might be the wisest thing at that, Joe," he said uncertainly. "But I'm supposed to pick up Becky Collins at Dewey. Her time's about due and Carl wants to get her in to Warroad before the freeze up."

For an instant Joe stared at him. "Well, just remember," he said cryptically, "you're going to have a load of women and kids aboard."

Ed Royal flinched and for a moment his hand trembled on the wheel. Madeline looked up quickly. He turned away.

He knew all too well what they were thinking, although it had happened 20 years before. There had been a load of women and kids that day, too, and three of them had lost their lives. The Court of Inquiry absolved him of blame but the people of the Angle didn't. They still eyed him narrowly and rode with him only when the other boats weren't running.

Ed bit his lower lip and cut the throttle. If they could have forgotten it, perhaps he could have done so too—in time. But as it was, every trip into the rock-strewn shallows became a nightmare and every storm a tragedy, until he refused to go in to any of the river docks on the Angle where the water might be shallow and hired a small power launch to deliver his passengers to some of the island fishing resorts north of Outpost. And he turned back so often in threatening weather that sometimes even his friends laughed derisively.

In a country where resourcefulness and raw courage was everything he was counted a fool and a coward. But now, as he eased the *Vigilante* up to the dock at Dewey's Island, he wondered if they realized how much courage it had taken for him to stay on the Lake in the face of their scorn.

Becky Collins, a tense, white faced wisp of a girl, looking heavy and uncomfortable beneath her coarse, threadbare coat, came aboard with her sister Ruth and two children.

"Hello, Madeline," Becky said, smiling wanly. "It looks like it's going to be nasty today, doesn't it? Was the bay rough coming over?"

"I've seen it worse." Madeline took out a cigarette and tapped it absentmindedly on the back of her hand. "We can't expect anything much better this time of year."

"I didn't want to come this morning," Becky went on, "but Carl thought I'd ought to. Said it might be my last chance to get out until the lake freezes solid."

"There ain't any use of standing up, Becky," Madeline said, picking up her purse and motioning toward the seat beside her. "You'd just as well sit down."

Ruth bustled up just then and took Becky by the arm. "Come, Honey," she said deliberately, staring past her younger sister and straight at Madeline. "Let's sit over here."

"Why hello, Ruth." Madeline smiled. "I haven't seen you in a long while."

"Perhaps it's because we don't travel in the same company," Ruth said shortly. And with that she moved Becky ahead of her down the aisle to seats just behind the wheel.

Madeline's face blanched and she bit her full, red lips. Ed sucked in his breath sharply and turned around, his eyes blazing. For some unaccountable reason cold fury seethed within him. Ruth spoke to him as he crowded past her, but he couldn't bring himself to speak to her.

Joe Nelson was waiting for him on the dock. "Still set on leaving', Ed?"

"Just as soon as I get this freight aboard."

"I hate to see you pull out with those women and kids," Joe continued. "The waves are big enough now and the wind's still rising. They'll really be winding up in a couple of hours. Why don't you lay over until tonight or tomorrow morning?"

Ed looked down into the cabin where little Becky Collins was sitting. It seemed only last week that he had been taking her and her doll to Warroad. She had always climbed up on the ledge beside him and looked at the compass and jabbered to him about the gulls. Now she was going in to town to have a baby of her own.

"No," he said. "I've got to get Becky in."

"Well," Joe replied laconically. "Don't ever say I didn't warn you."

Ed turned abruptly, his ears burning, and loosed the lines. Then he clambered back into the *Vigilante* and shoved her clear of the dock with the boat hook.

As he opened the cabin door, Becky was saying, "I told Carl I should have gone in on the *Empress* last week but he wanted me at home for a few more days."

He turned and unbuttoned his sheepskin coat and pushed his heavy cap back on his head. Becky was staring out the window at the dark, menacing breakers and the clouds that lay like a great leaden blanket from horison to horizon.

Slowly Ed backed away from the dock at Dewey and poked his way cautiously through the narrow stretch of open water to Black Island. He had expected only to pick up an order for a load of lumber there but a family of six, tourists who wanted to see what late fall on the Lake of the Woods was like, came aboard and sat down.

"We've been hoping for some rough

(*Continued on page* 51)

Family Prayer for Our Nation

by Joel Darby

IN EARLY colonial days families prayed for their governors. Their freedom to worship had been gained through extreme hardship. Only by calling on the strength and wisdom of the Lord for their governors did they believe this freedom could be maintained.

That God honored these family prayers of our forefathers is evidenced by His great blessings on our nation in the years that followed.

Today Satanic forces threaten the future of our nation. Thus, again the need for family prayer on behalf of our national leaders is being recognized by alert Christians.

We have good reason to love this God-blessed land in which we live. It is corrupted with sin, but it is still the best place left on earth to live. Few of us would want to live elsewhere and we know for certain that millions would give all they possess to live here.

When war comes, many who do not even acknowledge God make the supreme sacrifice for love of this land. We build great memorials to those who have given so much for the country they loved. It is fitting that we should do so, but it often appears that many Christians love their country less than these.

We know that the curse of God is upon any nation that forgets Him. As a result, our nation today is in dire danger. Yet how many of us are awakened in the middle of the night to pray for the land we love—that it be spared by a great revival? How many of us become earnestly burdened as family groups to use the power of prayer for our country?

We may mention our country in prayer, but the urgency of purpose that Moses put into his plea for the nation Israel is too seldom seen among us.

Moses was only one man. He stood alone with God against the terrible evil that gripped his nation in that awful day when they worshiped the golden calf. Even Aaron was corrupted by the overwhelming and wicked entreaties of the people. Yet God heard this one man's prayer and changed His declared plans to destroy the people.

Scripture repeatedly reveals that the prayer of a single believer has great effectiveness. At the same time, God also has said that while "one shall chase a thousand" two agreed shall be so powerful that they shall "put ten thousand to flight." In other words, double the number of prayer warriors and you multiply the effectiveness by ten.

One family I know of personally saw seven persons saved in answer to their prayers in a single year. Another saw nine in two years.

One hardened saloon keeper found Christ in three weeks when a few families believed God's promise and claimed him earnestly for Christ. A hopeless alcoholic is a fruitful preacher of the Gospel today because two small families prayed for him for two years.

One man's prayers saved a nation. What would happen if ten per cent of us who really know Christ would turn our family circles into prayer for our nation and our nation's leaders—especially the men of the new administration as they come into office—not only claiming God's wisdom and guidance for them but His saving power in their lives as well?

God pleads with us, "Prove me now herewith." Let us take Him at His Word and gather our families for the greatest adventure of all—the saving of a great nation.

KTUR's audience is not subjected to the usual advertisements or commercials.

Eleven men from varied walks of life pooled plans and now tell us

How To Launch A Christian Radio Station

by Vanita F. Kronquest

SLEEPLESS Louise Klassen endured two uninterrupted, but restless hours since the sound of caroling Eskimos faded. Now, as though drawn by an invisible magnet, she sought consolation from her battery radio, never having left her bed to "radio" at such an hour.

By incredible circumstance, mystic ether waves carried her pastor's voice 3,800 miles through the night over Turlock's new 1,000-watt station. Surely this was a token from the Lord Himself!

What the faithful missionary did not know was the unique story of KTUR's beginning.

Down on Gobble Acres Turkey Farm, in the so-called turkey center of the world, 11 men from varied walks of life pooled plans for a remarkable commercial broadcasting station. KTUR's audience, stockholders agreed, would not be subjected to the usual "mellow" beer and "mild" tobacco advertisements. Nor would they hear commercials about dreamy dance halls, thrilling theatricals or tip-top taverns. Although many stations collect up to 75 per cent of their revenue through kindred commercials, this was not for KTUR.

Months before the turkey-farm conferences, Rev. Paul Pietsch challenged prospective stockholders with Turlock's need for a station which would cater to Christians. Pietsch was transcribing Bible broadcasts and airing them in a neighboring city.

Plans for a station (estimated listening audience of 278,000) with the ultimate goal of employing all Christian per-

Alaskans, 3,800 miles away, hear KTUR.

"There is advantage in sandwiching-in the Gospel throughout the week rather than blocking time for such programs on Sundays."

Initial work for station KTUR was completed in a barn on McMillen's turkey farm.

sonnel were not unnoticed by Satan. When application for operation on 1,390 kilocycles was made to the Federal Communications Commission, stockholders were confronted with the information that they must operate day and night. Others were bidding for the same channel. One man had purchased towers. The telephone company announced their inability to supply the necessary line.

But, unfaltering faith in God's ability mowed down obstacles. Opposition bidders dropped out. The man with towers offered his equipment to KTUR. Less than ten days before they were needed, the telephone company supplied the longed-for line.

The accommodating barn on the H. A. McMillen turkey farm, where important initial work was completed, served as a work shop for six months of eager arranging, beginning May, 1949. Even friendly flies buzzed in to see what was happening, but the meticulous chief engineer could not be defeated by them. While he built station console and technical equipment, flies sputtered and died

on deathly strips of fly paper.

Meanwhile, Mrs. McMillen's three dozen carefully washed jelly jars vanished, one by one. Later they appeared in other phases of KTUR's development, filled with screws and other objects.

Station manager McMillen explains, "There is advantage in sandwiching-in the Gospel throughout the week rather than blocking time for such programs on Sundays. This catches the unsaved unexpectedly."

Although KTUR's programming caters to Christians, it is also geared to meet the needs of the entire community with world news, sports, farm information, children's stories and programs of public service. Three nationalities hear entertainment in their native tongues. This Liberty Broadcasting station advises sports fans and church-goers, "If you can't turn out, tune in."

KTUR's initial program burst a five-year-old dream into reality in October, 1949. City dignitaries were on hand. Sports-minded Turlockians were hilarious because the sports permit arrived from Washington just in time. Stockholders and their wives had already knelt, seeking God's blessing. Rev. Paul Pietsch prayed the dedicatory prayer.

Motivated by a deep sense of duty to their churches and community, KTUR's directors launched operation as a public service. But, above all, the station with call letters identical with the first three letters of turkey and Turlock, where more turkeys are raised in a single 10-mile radius than any other in the world, "KTUR caters (K-TURS) to Christians!" END

Stockholders agreed that KTUR'S audience would not hear the usual advertisements.

Although KTUR's programming caters to Christians, it's also geared to meet the needs of the community with news, sports, etc.

Some Christians live like paupers when they might be princes of God. Do you long for your barren life to blossom like a rose? Then appropriate . . .

the POWER

AFTER many bitter disappointments as a young man, I finally came to the conviction that I was destined to be an utter failure," an outstanding Christian businessman, founder of a world-famed organization, told me recently.

"At the moment this conviction came to me," he said, "I saw things clearly for the first time in my life. I had failed because I was trying to get things done in my own strength. Then I let God take the directive. Through the years I have discovered that this close communion between God and man is the richest gift of the Christian faith."

This is the solution to the problems facing many Christians today. It is simply a definite and conscious experience with, surrender to, faith in and reception of the presence of God in the person and power of the Holy Spirit.

Millions of Christians are living like spiritual paupers when they might be princes of God. Their lives are as barren as the desert when they might blossom like the rose. They piddle around with the puny plans of man when they might perform in the mighty power of God. My Christian businessman friend drew the picture well as he continued.

"How surprising it is that many who count themselves devout Christians continue to work without the presence of God in the direction of their daily affairs. They are either unaware of His power in their lives or are unwilling to accept this great boon. All power, wisdom and greatness are theirs if they will but take them. But many Christians close themselves in a tight little room of their own making, never opening the doors and windows to admit the light which is there for the illumination of their daily lives and tasks."

The ignorance of Christians today, as to the person and work of the Holy Spirit, is appalling. This is why so many are defeated, so few know the power of answered prayer. For the same reason, many strive but see little accomplished; are wretched and hypocritical, so few victorious.

This unconsciousness of the presence and power of the Holy Spirit is due largely to ignorance, indifference or unbelief. Actually, He is the presence of God in the earth today. Christ said, "I will send you *another Comforter* that He may abide with you forever, even the Spirit . . . " He is *another,* like Christ, who loves, thinks, feels, guides and empowers. He is present in the world here and now. He indwells the hearts of all believers whether they are conscious of His presence or not, making them a temple of the living God. (cf. I Cor. 6: 19). He is the power of God and through Him alone is imparted power to the universe and to the lives of Christians. (cf Acts 1: 8).

Neither time nor words could ever exhaust the description of the mighty acts of the Holy Spirit. He has a definite work to do in the world through the Spirit-filled believer. He forms Christ in the believer by producing in him the fruit of the Spirit which "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." (Gal. 5: 22-23a).

As to the world of the unsaved, He is convicting them of sin and restraining evil. Among unnumbered blessings He will do these many things for you:

1. He will free your soul from the bondage of fear and anxiety. "Where the Spirit of the Lord is, there is liberty." (II Cor. 3: 17b).

2. He will fill your heart with the love of God. "The love of God is shed abroad in our hearts by the Holy Ghost who is given unto us." (Rom. 5: 5b).

3. He will encourage you through every trial, giving you songs in the night. "Walking . . . in the comfort of the Holy Ghost." (Acts 9: 31).

4. He will give you victory over sin, fighting your battles for you, killing the sins of the flesh through surrender. By the Spirit you keep putting to death the deeds of the body. (cf. Rom. 8: 13).

5. He will strengthen your mortal body, giving you resurrection life for daily toils. It is the Spirit that gives life. (cf. John 6: 63).

6. He will endue with divine power. "You shall receive power, after that the Holy Ghost is come upon you" (Acts 1: 8).

7. He will enact the mighty works of Christ through you. All of these works are produced by one and the same Spirit. (cf. I Cor. 12: 11).

8. He will impower your testimony for Christ. "We are his witnesses of these things; and so is also the Holy Ghost . . ." (Acts 5: 32a).

9. He will enlighten your mind, teaching you the deep things of God. He will guide you into all truth. "The anointing which you have received of him abides in you, and you need not that any man teach you: but as the same anointing teaches you all things . . ." (I John 2: 27).

Christian Life

1953 Project 4

Create a hunger for the Spirit-filled life.

As the alert Christian looks forward to the year ahead, he cannot help but hope that 1953 will bring The Great Spiritual Awakening of the 20th Century. This article presents what we believe is the most important point in CHRISTIAN LIFE's 1953 Editorial Platform—and the key to that awakening. God grant that in these dawning days of the new year, Christians everywhere may be stirred to act upon the suggestions set forth here. The results, we believe, could be the beginnings of The Awakening.—*The Editors.*

by Don J. Milam

within you

10. He will lead you through all your many decisions. "As many as are led by the Spirit of God, they are the sons (mature, not babes) of God." (Rom. 8: 14).

11. He will equip you for His calling for your life. "Strengthened with might by his Spirit in the inner man . . . according to the power that worketh in us." (Eph. 3: 16b-20b).

12. He will give you joy in His purpose for you in this life. "We glory in tribulations . . . by the Holy Ghost which is given unto us." (Rom. 5: 3-5). "The kingdom of God is . . . joy in the Holy Ghost." (Rom. 14: 17).

13. He will endow your life with all the vast inheritance of the saints. ". . . sealed with that Holy Spirit of promise which is the earnest of our inheritance." (Eph. 1: 13b, 14a).

14. He will enshrine the glory of Christ in your life, furnishing you with the righteousness of God which is by faith. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." (II Cor. 3: 18).

15. He will intercede for all your needs. "The Spirit himself maketh intercession for us." (Rom. 8:26b).

How can the Holy Spirit do these things?

The five prepositions *with, in, upon, out* and *by* describe the work of the Holy Spirit in this age.

He is *with* the unsaved through the witness of the believer convicting him of sin and leading him to Christ. He will convict the world of sin. (cf. John 16: 8). He comes *in* the believer the moment he accepts Christ for regeneration. The Holy Spirit comes *upon* the believer in the sense of subduing him when the believer surrenders as a "living sacrifice." (Rom. 12: 1). You shall receive power when the Holy Ghost comes upon you. (Acts 1: 8). He flows *out* of the Spirit-filled believer as "rivers of living water." (John 7: 38). Our mortal bodies will be transformed *by* the Holy Spirit at the end of this age. (Rom. 8: 11).

How may we have this consciousness of HIS presence?

If we sincerely want Christ glorified in us we must let the Scripture of John 7: 37-39 saturate our souls and fill our lives: "If any man thirst, let him come unto me, and drink. He that believeth on me . . . out of his belly shall flow rivers of living water. This spake he of the Spirit . . ." Here Christ is telling us definitely of how we may have the Spirit-overflowing life.

This comes first by a definite act of supplication for the fulness of the Spirit. —"If any man *thirst.*" We must thirst. It is more difficult to get a Christian to admit his need than it is to get a sinner to admit he is lost. How often we feel, "I have need of nothing . . . rich and increased in goods!" (Rev. 3: 17). It is then we are in need of everything. We are utterly powerless unless filled and are definitely breaking the greatest of God's commandments to the Christian. (cf. Eph. 5: 18).

Secondly, there must be a definite surrender to the Spirit. Do we really *know* the Holy Spirit? Many Christians do not! (cf. Acts 19; I Cor. 6: 19). It is one thing to know something *about* the Holy Spirit, it is quite another thing to *know* Him. (cf. Job 42: 5, 6). Christ said, "Come unto me and drink." (John 7: 37b). Coming to Christ is the conscious experience of receiving Him as Savior; drinking to the full of His Spirit is the conscious surrender that brings "life more abundant" (John 10: 10) and issues into many fillings.

Finally, there must be constant service in the Spirit. "Out of his inmost being shall *flow* rivers." (John 7: 38). This is not a once for all experience but an often repeated "flowing." It is the life of Christ in men giving life to a dying world.

Let us not let Satan cheat us longer through unbelief. This is for each of us. "God is no respecter of persons. . . . The promise is unto you. . . . I will pour out my Spirit upon all flesh . . . ," God says. (Acts 10: 34b, 39a; 2: 17a).

Let us believe Him. God means what He says. It is for us "who through faith and patience inherit the promises of God." (Heb. 6: 12b). He never intended us to live the Christian life in our own poor, weak and defeated way. God wants to perform in us a crisis surrender to the Spirit so that Christ may live in us in all His conscious presence, though now He may seem so far away. The Spirit-filled life is yours for the believing and receiving.

Let us not let the extravagant views of wild-fire frighten us away from the Spirit-overflowing life. The Spirit-overflowing life is a Spirit-led, God-delivering, world-overcoming, circumstance-conquering, sin-destroying, prayer-answering, Christ-honoring, glorious, victorious life filled with all the fullness of God.

If the joy of such a life has eluded you up to now, kneel where you are and pray, that the eyes of your understanding may be enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe according to the working of His mighty power. (Eph. 1: 18, 19). END

They

by ***Faith Coxe Bailey***

THE taxi sped along the winding country road. In the back seat, a dark-haired girl and a short blonde stared out of the window at the rolling Massachusetts fields. Then Jo, the dark-haired girl, leaned forward and spoke to the driver.

"What's the reformatory like?" she asked. "How many buildings are there? How soon will we arrive?"

"Questions, questions, questions," the driver answered. "I bet you two are college girls writing a term paper and you're coming out here to get your info."

"No sir," Jo answered. "We're college girls, all right, but we aren't coming out to Framingham to *get* anything; we want to *give* the girls at the school the story of how Christ's blood can cleanse them from all sin."

The taxi stopped in front of an elongated, six-winged brick building. "You've

"You must win a girl to yourself before you can win her to God."

"We try to understand problems of unwed mo

Giving, rather than getting, has been Jo McCourt's blueprint for work at the Massachusetts Reformatory, that's how

Win Wayward Girls

sure got a new angle," the driver told them as he opened the door. "I've driven plenty of college girls out from town, but you're the first two what's come to give, instead of get!"

Giving, rather than getting, has been Jo McCourt's blueprint for work since her first day at the Massachusetts Reformatory for Women in Framingham. Believing that the most important single step toward rehabilitation and reform is an acceptance of Christ as Savior, Jo gives the girls at Framingham the Gospel through the media of song, friendship and down-to-earth Bible study.

Continuing the project she began as routine field work when a Gordon College student, Jo, now Director of Placement at the college, travels to Framingham every Sunday morning. Her worship service is centered around God's plan of forgiveness and redemption, tied up in a neat package of good music and friendliness and labeled "Melody Hour." With her goes an organized gospel team which includes an ex-reformatory inmate.

On Saturday, Jo's team sponsors a Bible class. Although Saturday afternoon is the only free time of the week, twenty girls or more meet in the clubroom for Bible study. These small classes are so informal that the young teachers often pass around apples and homemade fudge to munch on. Through friend-to-friend discussion and instruction, most decisions for Christ are made.

Jo gives the girls more than straight religion, too. She treats them to a monthly musicale, de luxe affair of semi-classical music by Gordon students. (The college glee club climaxes its annual tour with a full concert stopover at Framingham.) Her Christmas parties with gifts for all who attend are legend in the reformatory. At Easter time, the "Melody Hour" team shops at outdoor flower venders for low cost roses and daffodils and then creates lavish corsages. Wearing these corsages on Easter morning, the team members pin them on the girls who bring the most guests.

To every girl who asks, Jo gives a Bible, supplied by the American Bible Society. Because the girls at this unusual reformatory may wear their own clothes instead of prison garb, Jo gives clothes by the carton-full. They are usually collected from church groups, but often donated from her own limited wardrobe.

But it is not all giving for Jo. In her giving, she gets. There is the warm satisfaction of knowing she has shared in the rehabilitation program of Framingham. The girls are influenced to take that all-important step toward reform—acceptance of Christ as Savior.

"Take Elsie and Marge for example," she says. "You could tell Elsie was different when she walked into "Melody Hour" the first time. She wore a well-fitting kelly-green skirt and a crisp white blouse.

"She had worked with an airline but had started forging checks. She was caught, convicted and sent to Framingham. During her stay at the school, she worked in the front office and was cool and aloof toward the other girls. But our "Melody Hour" caught her fancy. After a month of attending, she told me she had accepted Christ.

"In December, 1950, Elsie was released. Through the help of the reformatory and our advice, she was enrolled in

d take the opportunity to win them to Christ."

On Saturdays, twenty girls or more meet in the clubroom for Bible study.

We Have a 'Special Fund'

Anonymous

A FEW moments ago, in the quietness of our home, we took our "special fund" check book and wrote checks totaling $272 to ten different people or groups around the world. We bowed our heads in prayer—my wife and I—for those who were to receive the checks. Next morning we slipped them into a mail-box.

Our "special fund" goes back eight years. It has proved to us that we simply cannot out-give God. It has also revolutionized our lives.

We were the usual young couple getting along on a shoestring. We married during the war, with enough money left over after a simple wedding to buy a month or two of groceries. The rent was paid for a month.

A year before I had left a secular job to go into Christian work. The pay was less, but that was unimportant. I responded to the opportunity to serve Christ.

Then marriage and a home in a small apartment in a large city. Out of those first pay checks, 10 per cent came out for our "tithe fund," as we first called it.

One day we heard a missionary from the Belgian Congo tell how missionaries on the field often had contributed up to 50 per cent of their salaries to keep things going.

God spoke to us that night. Later we talked it over at home.

The 10 per cent became 15 per cent—the extra 5 per cent being our "special fund."

Added opportunities came for placing that money. We stayed on in that small apartment, adequate enough for our yet small family.

Then my wife and I had another of those "planning sessions." We talked of what we needed, what we desired, how God was blessing in our work. We paused for a few minutes of prayer, looked up at each other and said.

"Okay, another 5 per cent to the 'special fund'—a total of 20 per cent."

The fund grew. It was always ready for emergencies. God warmed our hearts as we could meet them. We helped missionaries around the globe, aided Christian schools, helped to support on the mission field a girl friend of my wife's whom we had been privileged to slant that way.

Other "funds"—clothes, food, car, etc.—always were on the bare fringe of nothingness. Yet, we had what we needed. Not perhaps all we desired, but enough. God moved us to another city, into a larger apartment.

Part of my work includes submission of ideas and written material to firms. Some of this work I handle on my own time at home. One day we saw an announcement of a contest, with $2,000 to the winner. By doing a bit of extra work we got an entry into the mail box a few hours before that "must be in the mail by midnight" deadline.

You know what happened?

Yes, we won. The telegram telling us of it has a special spot in our personal file. We didn't believe it at first, but a day later the letter with all the details came.

Apartment walls soon faded away. That $2,000, minus a good chunk for Uncle Sam, 10 per cent for our tithe and an additional 10 per cent for our "special fund," went as the major part of a down payment for a little home on the fringe of our city.

Not long after, our family gathered again. It didn't take long for us to agree.

"Okay, 25 per cent from now on." This gave us our regular tithe money for the Lord's work, plus 15 per cent for special needs on the mission field and elsewhere.

That was two years ago. I make no large amount of money. With Uncle Sam taking about 25 per cent and our contribution to the Lord another 25 per cent, we live on 50 per cent of my income.

People on all sides of us have television sets. We don't. We'd like to have one, and perhaps will some day. The outside of our home is not as frilly, or as flower-laden as others in this new community. The inside has no knotty pine amusement room. We have a yard, with grass on it, but the car will sit out front all winter long and not in a garage.

That "extra suit" is just around the corner, as well as a few other things.

But what a *tremendous thrill* we get when we distribute money from our "special fund." One of those checks a few moments ago went for a special need in our own church, another to a missionary pledge, to a group working with servicemen, to a magazine, to an international group working with girls, another missionary, to a youth group, a smaller one to the church in which we worshiped when we were first married.

I added up all the checks—$272!

Just enough for a good television set!

Well, perhaps.

But we're happier—*much* happier—this way.

Even Uncle Sam is coming to our help. He announced the other day that starting in 1952 we can take off 20 per cent for contributions. We'll qualify. That'll help next March 15.

God hasn't allowed us to go as missionaries. We aren't preachers. But He has allowed us to channel a good part of our money into His work.

Sacrificial giving? Hardly.

Try it yourself.

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We can't out-give God.

a Boston college. She plans to spend much of her free time at Gordon, she says, going to our college meetings to learn more and more about Christianity."

Marge was saved in a Bible study class. She sat through her first lesson with an all-knowing sneer. Still in her teens, everything in life was an old story to her, even the Gospel. Marge's mother was a deaf mute, her grandfather was her father. She herself had been drugged and raped by him when she was fourteen. Authorities hardly blamed her for her immoral habits, but they had to institutionalize her for her own protection.

After Bible study class that first day, Marge told Jo she had struggled the year before with the Gospel, but had lost interest. Then she took Jo back to her room and made a definite decision in prayer. After Marge's conversion, Jo watched her respond more quickly to psychiatric guidance and watched her mature in Christian living, too.

After Marge's release, she wrote to Jo regularly. In her last letter she confided, "I'm living good and straight and I'm getting married next month. Don't worry, he's just the kind of guy you'd like."

Superintendent of Framingham, Dr. Miriam Van Waters, often called the foremost penologist of our time, has revolutionary theories of rehabilitation based on the Christian worth and rights of every girl. She advocates unbarred windows, keys to trusted girls, no prison uniform, supervised out-of-bound trips to Alcoholic Anonymous and to families. Of Jo's work, she has commented, "She and her pals have been successful because our girls know that each one on the team is personally devoted to Christ and interested in them as individuals. She is helping me bring about a Christian penology."

But in April, 1948, as the taxi stopped in front of Framingham's main building, Jo still had her case to prove. With no introduction to Dr. Van Waters and no pull, but with an effervescent zeal for God's work plus know-how gained through prison work in her home city of Toronto, Jo went to Framingham's superintendent.

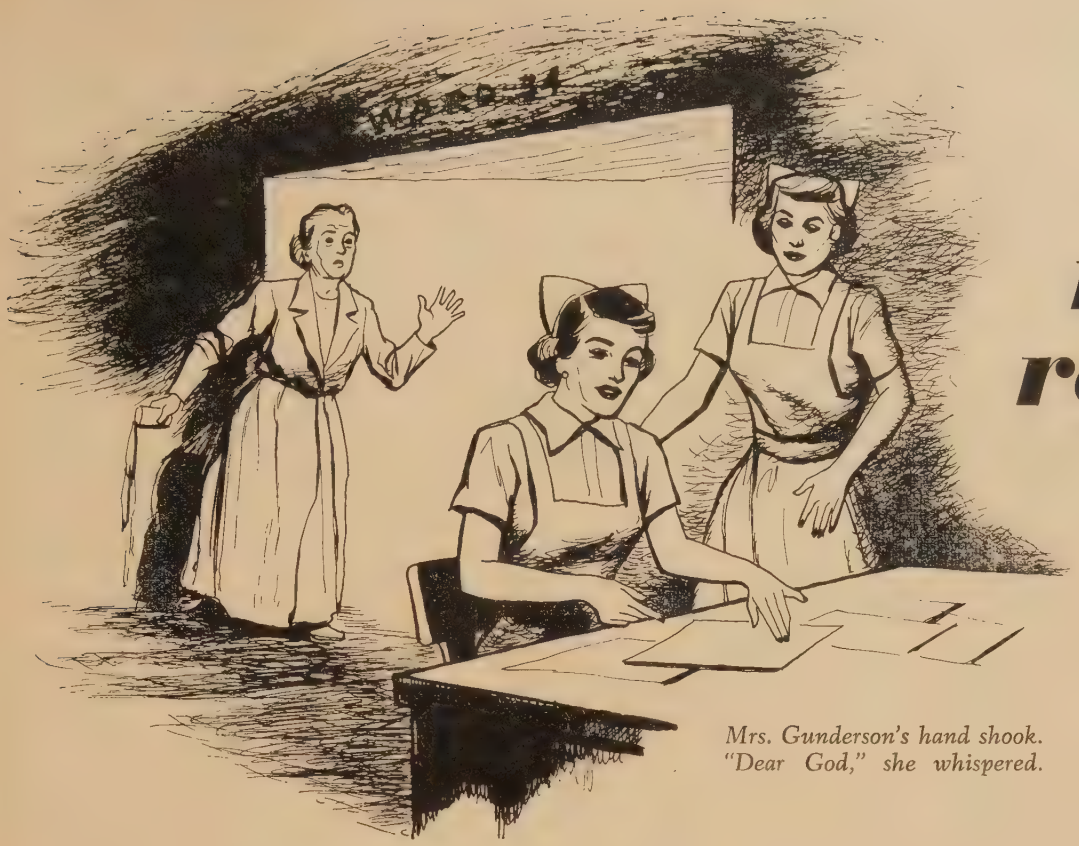
"We have five Protestant chaplains here already," Dr. Van Waters told her.

"But I can talk to the girls on their own level," Jo pleaded. "I can tell them how faith in Christ helps girls their own age in everyday life."

"All right, go to it," Dr. Van Waters agreed tolerantly. "I'll schedule you for a six-week trial period of informal Bible study at Wilson Cottage."

Wilson Cottage, part of Framingham's individual cottage plan, housed unmarried mothers with their babies. They welcomed Jo and her blonde pal, Ruthie,

(*Continued on page* 70)



Mrs. Gunderson's hand shook. "Dear God," she whispered.

night report

by Lois Rowe

Is Christianity a form of escapism, or are true believers able to face reality — even a dark one?

JOAN Martin, night nurse, struggled with Joan Martin, philosopher, whenever she thought of Mrs. Gunderson, patient in 243. As she walked through the tunnel from the hospital to the nurses' dormitory, Joan pondered the enigma of her patient.

The tunnel was dark except for a dim light bulb now and then in the ceiling. Joan Martin thought wearily that her life was like the tunnel—a long succession of dark halls and gray duties when people who have clung to life all day give up and die in the darkness. She noticed that the door at the end of the tunnel was closed and that no ray of brightness shone under it.

Martin treated certain of her patients with tender sympathy. With others she chose to be gentle and firm, and with still others she was quick and skillful with cool professional calm. But Mrs. Gunderson could not be classified. In fact, Joan felt that Mrs. Gunderson was in control of any nurse-patient relationship. And Joan was not used to being understood by her patients. She sighed.

Reaching the end of the tunnel, she climbed the stairs to her room. Her roommate was already in bed, but she opened her eyes when Joan opened the door. Laura Robbins was little and blonde and gay, a contrast to Joan's dark seriousness.

"Guess what?" Robbins said, yawning. "I met your Swedish patient you've been talking so much about. I came down looking for you and you were busy, so I went to 243, just for fun, before I went off this morning. Mrs. Gunderson said I looked 'yust like a little Scandinavian!'"

"She's the most interesting person I ever met." Joan started pinning up her hair.

"She gave me a text, too," said Robbins, laughing. "Something about 'The Lord's mercies are every morning new.' Does she always talk like that?"

"Yes," said Joan, smiling a little. "The other night I said I didn't believe in prayer except as a psychological defense, a sort of escape from reality, and she told me that if I were a Christian I would believe in prayer, because 'All the promises of God in Christ are ja!'"

"I don't think that makes much sense, but I love to listen to her accent." Robbins yawned again. "I read a description once—the heroine's eyes were 'blue as the Swedish skies.' Hers are like that, aren't they?" Robbins was almost asleep.

"Yes, and sometimes they look right through you," Joan said. She wanted to say more but she was beginning to feel very sleepy herself. Robbins shut her eyes again and Joan pulled the shade tight against the morning sunshine.

* * *

Signe Gunderson held her hand on the wide white bandage across her thin middle and carefully slid her feet over the side of the high hospital bed. She sat there, her feet dangling, enjoying her new freedom. Nearly every day of her 45 years she had awakened to a feeling of excitement that something wonderful was about to happen. She felt that way now. Yesterday she had been up in a chair and walked a little. Today she would be nearly independent. She laughed softly to herself.

She stretched her thin arms out in front of her. No doubt about it, she thought, they were a little fatter. It wouldn't be long before she would be able to go home and cook for Hjalmer again. It had been a long, bad sickness but it was nearly over now. She picked up her Bible and when the nurse came in with breakfast she was still reading.

"Getting ready for another operation, Mrs. G.?" said the nurse laughing.

Mrs. Gunderson laughed, too. "Nefer again, I tell you, nothing for whatefer!" she said. "But look, I'll show you what I vass yust reading. It says here, 'God iss not ashamed to be called their God.' That means, if you are His child, vy, He iss proud of you!"

After the nurse left, Mrs. Gunderson found her slippers and climbed slowly

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down out of bed. She padded quietly over to her roommate's bed and said gently, "How vass you, Mrs. Stevens?"

Then, remembering that her roommate's arms were both in casts, she added, "Maybe I could help you eat before the nurse comes back?"

As she fed the young woman, Mrs. Gunderson kept up a running chatter of fun and seriousness. She noticed that Mrs. Stevens ate more than she had for several days and she comforted her. "Things vill look better ven you feel better," Mrs. Gunderson said. "Like I tell Hjalmer, circumstances change things. Vy, over in Sweden I vouldn't look at that Hjalmer Gunderson, but over in this country, I tell you, he look pretty good to me!"

Mrs. Stevens smiled a little in spite of herself. "Thank you for feeding me,"

★ ★ ★

The reason some people have so little heart in their Christianity is because they have so little Christianity in their heart.

★ ★ ★

she said. "I guess I could have done it myself, but it's hard to manage these casts. I'm not used to them yet. I don't see why this had to happen to me, anyhow."

Mrs. Gunderson shook her head. "It's not for you and me to be asking 'Vy?'" she said. "Now that it's happened, ve must yust ask, 'vat can I do with it?' The dear God has reasons of His own."

Mrs. Stevens lay back against her pillow and closed her eyes. Her eyelashes were wet. "I know," she said softly. "I know. Thank you."

It seemed odd to Mrs. Gunderson that her doctor didn't come in all that day. She asked for him but her nurses didn't seem to know where he was. By supper time a nurse came in and said he had called and would be in to see her the next day.

"But everything iss all right?" Mrs. Gunderson asked. The nurse was very busy. Mrs. Gunderson guessed she hadn't heard her.

In bed again, Mrs. Gunderson closed her eyes and prayed. "Dear God," she whispered, "there are so many folks here who need You, and I do such a bad yob of speaking English. Won't You talk to them for me?"

She thought of the night nurses who would be coming on duty soon. The girl called Joan was troubled, Mrs. Gunderson felt sure. "Please help me show her that the Christian life, it iss real," Mrs. Gunderson prayed.

It was nearly 11 p.m., and Mrs. Gunderson was still awake. Her roommate stirred a little and moaned. Mrs. Gunderson climbed down out of bed. She walked over to Mrs. Stevens' bed and spoke to her.

"If I could only have a drink," Mrs. Stevens said fretfully. "I called a nurse ever so long ago but they wouldn't pay any attention to my light."

"They're busy, but I can get your drink. I know where the drinking fountain iss and I'll be back in a yiffy." Mrs. Gunderson smiled cheerfully.

It was very dark and very quiet in the hall. Mrs. Gunderson knew that the nurses must be changing shifts by the number of them she could see at the lighted desk near the fountain. Their backs were turned to her and she moved slowly without a sound. The nurse called Joan was there, taking report from the girls going off duty.

Mrs. Gunderson held her glass at the fountain and she felt a great thankfulness that she was so well and strong, able to help others. "Vy bother the nurses?" she whispered to herself as she started to turn on the water.

The nurses were talking softly. Mrs. Gunderson could hear every word. "That's all on 242; 243 bed 1, Mrs. Gunderson . . . I hate to give this report, Joan, but her lab slip is back. She's full of cancer."

Mrs. Gunderson's hand shook so that she spilled some of the water. She leaned against the wall for a moment. "Dear God," she whispered, "dear God . . ."

Carefully she filled the glass again and made her way silently back to Mrs. Stevens. She helped her roommate drink and then climbed back into her own bed. She could feel her heart pounding against

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her chest. She suddenly felt very tired.

"But who will take care of Hjalmer?" she thought. "It iss not good for me to be a trouble and a burden. . . ."

Mrs. Gunderson tried to pray but the long walk had been exhausting. "Take care of me, dear God," she said, then, though troubled, slept.

Slept . . . and dreamed. Dreamed of the long ago in Sweden—of a church—and children's voices—and a song. She held the little hymnal in her hand. Through her tears she saw the children and she heard singing: *"Tryggare kan ingen vara en Guds lilla barnaskara,"* sang the children. "More secure is no one ever than the loved ones of the Savior."

Suddenly Mrs. Gunderson awakened. She heard Joan's voice in the hall and she remembered the night report. "Full of cancer," Mrs. Gunderson whispered to herself, "yust full of cancer . . ."

Then the memory of the dream came back and Mrs. Gunderson shook herself. "Signe Gunderson," she murmured, "the dear God can take care of you yust as vell with cancer as He could without it. And He can take care of Hjalmer, too."

Joan opened the door and Mrs. Gunderson smiled at her. Holding her bandage tightly, she slid her feet over the side of the bed and sat up. Joan put her arm around her to steady her.

"Shall I call an interne for a sleep order for you?" she asked.

"No," Mrs. Gunderson said quietly, "I can sleep when I need to without that yunk. Now I'd like to talk to you about a Friend of mine. Joan, the dear God, He iss yust vonderful. . . ."

* * *

As she went off duty in the morning, Joan joined her roommate at the tunnel entrance. The two of them walked to the dormitory. The dim light bulbs in the tunnel flickered and Joan's heart ached with discouragement.

"Mrs. Gunderson's got CA, Robbins," she said, "but she doesn't know it yet. She talked so optimistically last night about faith in God and 'yoy' she made me want to cry. I don't think she'll be able to take it today when the doctor tells her about her laboratory report. I've never seen anyone whose religion helped him face grim reality. I won't know how to talk to her when I go back on duty tonight."

"No," said Robbins cheerfully, "religion is just an escape mechanism anyhow."

Joan was serious. "If I could find one Christian who could face a dark reality and keep his balance," she said, "I'd become a Christian myself."

As she spoke, Joan noticed that the door to the dormitory was open a little, making a ray of brightness at the end of the long dark tunnel. END

Christian Life

RUSSELL T. HITT, *News Editor*

COVERS ALL NEWS SIGNIFICANT TO CHRISTIANS

WORLD

Mystery Veils Martyr Deaths

Pair Were Mapping New Fields

MYSTERY SURROUNDS the slaying of two missionaries of The Evangelical Alliance Mission whose bodies were found in western New Guinea.

The victims were identified as the Rev. Walter J. Erikson, 39, of Dekalb, Ill., and the Rev. Edward R. Tritt, 32, of Omro, Wis., according to reports sent to the U. S. State Department by the Netherlands government.

TEAM officials explained that Erikson and Tritt were spearheading mission work in what has been described as one of the world's least known areas. At the time of their martyrdom they were on a journey from their headquarters at Manokari, a port on the northern coast of "the bird's head" section, to the interior of the island.

ERIKSON

TRITT

Dutch colonial authorities cabled that the mutilated corpses of the missionaries were found October 17 in the Ainim river near Aisat. Hostile natives were suspected of the crime, according to Netherlands government sources and there were indications that the missionaries had been deserted by their carriers under circumstances "not yet known."

Erikson, who had been in New Guinea for almost two years, and Tritt, who arrived last July, had planned a trip into the interior regions of Kebar and Karoon to map out a territory for missionary work among the aboriginal peoples about whom little is known.

Letters received rather recently indicated they had planned originally to leave their headquarters at Manokari Sept. 10 in the company of Dutch government officials. At the last moment the Dutch officials had to cancel their trip, but the two missionaries went on alone with the approval of local authorities. They were accompanied by four natives as carriers. Dutch officials indicated that five carriers had been arrested for questioning.

Both Erikson and Tritt expected to be married soon. Miss Beulah Stapf, Tritt's fiancee, an employee in TEAM's headquarters office in Chicago, was planning to join him on the field and to be married next April. Erikson's fiancee, Miss Eleanor E. Johnson, now a missionary in Africa under the Evangelical Free Church, expected to go to New Guinea early in 1953.

Both Tritt and Erikson were graduates of the Columbia Bible College and had taken special studies in pioneer missionary work and linguistics.

TEAM officials are planning to go ahead with the advance into New Guinea, one of their newest fields. Mr. and Mrs. Harold Lovestrand were scheduled to arrive at Manokari in December. Miss Stapf expects to join them later.

1953

U. S. EVANGELICALS, elated by the recent national elections, might well be sobered by the problems of an increasingly complex world as they enter the somber 1953.

World peace and gospel progress was threatened by the mad men of Moscow and the nations willingly, or unwillingly, their allies and satellites. The godless forces of Communism already controlled a good half of the earth's habitable areas.

This meant that the sprawling nation of China, the Soviet "republics" of both Europe and Asia, and the Iron Curtain countries of Eastern Europe were closed to missionary advance. No doubt, faithful witnesses were daily risking martyrdom in the blood-Red collectivist nations but their works were known to God rather than the peoples of the free world.

The Communistic octopus reached out to limit gospel activity in France and Italy as well as in such Far Eastern trouble spots as Indo-China and Malaya.

Likewise Red influence was suspected in the fearful nationalistic and racial uprisings in Africa. Great Britain and the Union of South Africa were desperately seeking a solution to the incidents in Kenya Colony.

From Kenya to Capetown unrest was inflaming the African jungle and veldt. A force of 1,000,000 Kikuyu tribesmen, many of whom have taken the blood oath of the secret Mau Mau society, were determined to drive the white men from the land.

African racial tension already had produced a riot that lasted for eight hours at Port Elizabeth, killing 11 and injuring many more. Native copper miners of Northern Rhodesia succeeded for the first time in calling a strike that tied up the major industry of that area. More than 2,300 Africans have been arrested since the passive resistance campaign started last June. Missionary leaders were almost unanimous in their predictions that only a limited time remained for gospel efforts.

Roman Catholicism, ancient enemy of the evangelical faith, was becoming more truculent and brazen in a half dozen nations where attempts are being made to smother Protestant witness.

While persecution of the extremest sort had been most in evidence in Colombia, a similar pattern had been forming in Venezuela, Argentina and other Latin American nations. On the European continent there was no evidence that evangelicals in Italy or Spain were going to have it easier in 1953.

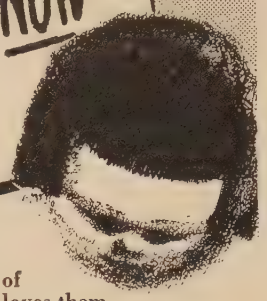
Mohammedanism and nationalism threatened the spread of evangelistic efforts in

Perhaps the largest young people's meeting in all Malaya is the one centering in the Burma Road Gospel Hall in the city of Penang. This Plymouth Brethren assembly is attended almost exclusively by Chinese who have settled in the British colony. Here a group of girls are shown registering for the gala meeting that marked the first anniversary of their youth organization's existence. One of the sparkplugs of the gathering is a talented young Chinese, Teh Chiew Oo.

This little girl is a Korean war-orphan.

there's no one to love her NOW

She lives in a refugee camp now where she is given food and enough clothing to keep warm. But no one there has time to love her. She hasn't even a doll to cuddle up with at night.



THERE are many lonely children in Korea — and many lonely men and women. Since the war began, 10 million Koreans have lost their homes. 3½ million have lost all their possessions. Thousands have lost all of their loved ones. The stricken people of Korea need the comfort and hope that only the Gospel can give. They need to know of a Saviour who loves them. Your prayerful support of the Pocket Testament League Korean Campaign will take the Gospel to them in printed and spoken word. We need *your* help.

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many nations of the Near East. At the moment the picture in India looked better because of Premier Nehru's efforts to maintain complete religious liberty.

There were encouraging reports of revival in Brazil yet concomitantly there is arising a resurgence of spiritism, Satan's mimicry, which is said to hold within its grasp 12 to 15 million people!

In the United States itself things looked better on the surface. There had been some two years or more of what many felt was a false prosperity. It was a period that led many to rest at ease in Zion, although the disciples of pseudo-Christian cults waxed strong and Romanist influence was gaining a throttle-hold in many areas of the government.

Possession of the H-bomb and the largest defense budget in the world's history did not give the nation spiritual stamina nor moral strength. With church membership at an all-time high, officials still were unable to stem the rising problems of crime and delinquency.

There was a strong parallel between current events and the descriptions of "the last days" described in Holy Writ. Only the Christian, born from above, could look hopefully into the future.

Freedom for Italy?

RELIGIOUS LIBERTY in Italy looks a long way off.

At least, that was the picture at the opening of the new year. Cardinal Alfredo Schuster of Milan made a clear-cut pronouncement in an article published recently in *Osservatore Romano,* Vatican daily newspaper.

The Cardinal urged the curbing of Protestant activity which "might break the unity of Italy in order to promote a sixth column under the command of foreign leaders."

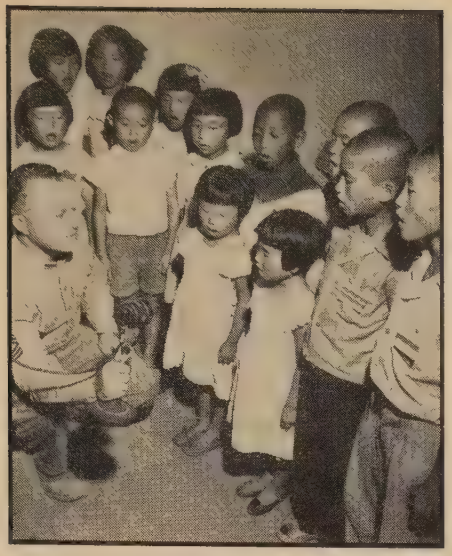
Recognizing the validity of laws which give freedom of conscience even to foreign citizens, Cardinal Schuster declared: "In a nation where the majority is Catholic by profession, tradition and civilization, Protestantism tends to break up the national unity by setting up religious associations in conflict with one another under the command of foreign leaders."

Meanwhile, the Rev. Lido Petrini, Italian preacher of the Church of Christ, was scheduled to be tried on charges of conducting an unauthorized religious service and displaying an unauthorized sign announcing a religious service at Alessandria.

Even though the ban was said to be lifted on Churches of Christ in Italy, the Rev. Melvin J. Pownall, also of Alessandria, reported later that police had prevented members of his congregation from attending a service.

At a congress of the Italian Social Democratic party in Genoa, a resolution was approved calling upon the Italian government to observe constitutional guarantees of religious freedom. Tristano Codignola, party leader, demanded "an immediate end to the persecution of Protestants."

U.S. Congressman Pat Sutton of Tennessee announced he would seek ammendment of each foreign-aid appropriation bill offered in the next session so as to forbid economic assistance to any nation denying the free exercise of religion.



Korean orphans "adopted" by the U.S. Marine Air Group 12 are shown here singing hymns for a tape recording being made by Master Sgt. John H. Moore, of Los Angeles. The recording made in Pusan was sent back to churches in the U.S. in an effort to raise funds and gifts of clothing for the homeless children.

Rallies in Jerusalem

THE FIRST SERIES of united Youth for Christ rallies have been conducted in Jerusalem by Dr. Myron Boyd of Seattle, director of the Light and Life Hour radio program, and Orval Butcher of Stevens Point, Wis.

Meetings held in the YMCA packed out the building and stirred up both opposition and commendation.

"The day for the Gospel to the Jews seems to be dawning," the U.S. team reported. "Believers are being persecuted and there are many secret believers."

Boyd and Butcher stopped off in Jerusalem on their world tour, leaving Palestine for meetings in South Africa.

Hungarian Protestants Increase

PROTESTANT GROUPS in Hungary are increasing in numbers despite Communist interference, it has been indicated by a report in *Magyar Nemzet,* Budapest daily newspaper.

The report attacked Protestants in Eastern Hungary and condemned Roman Catholic priests for protecting them.

The writer told of hearing one congregation praising the Lord. He concluded that the congregation actually were meeting to listen to Voice of America and Radio Free Europe broadcasts.

Baptists and other Protestant groups are increasing their membership, but these groups have been refused the right to organize separate collective farms for their members.

(Reports about Protestant activity in Hungary have indicated that so far evangelicals have been permitted considerable freedom in their worship and witness.)

Venezuela Jails Baptists

A GROUP OF Venezuelan Baptists were jailed recently when they refused to fly the national flag at half-mast on the holiday celebrating "the enthronement of the Virgin of Coromoto."

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CHRIST'S MISSION, INC.

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This is the report made by Dr. Everett Gill, Jr., missionary secretary for Latin America for the Southern Baptist Foreign Mission Board, on his return from a survey trip to Venezuela.

The Baptists were released from jail when they stated they were willing to fly the Venezuelan flag on any patriotic occasion, Gill said.

Venezuela is witnessing a revival of the adoration of the Virgin of Coromoto, the mission official stated, despite the violent debate among the clergy as to the authenticity of her appearance.

Blessing in Carolina

REVIVAL FIRES were continuing to sweep Kershaw County after the recent successful campaign of Dr. E. J. Daniels of Orlando, Fla., at Camden, N. C.

Into the town of less than 10,000 an aggregate crowd of 37,000 persons jammed into the evangelist's tent. Camden newspapers said it was the largest attendance ever recorded at a religious service in the county.

More than 1,000 persons pledged that they would establish family altars and some 1,500 promised to tithe.

Even in distant Africa visual aids are effective in heralding the Gospel to children who hither to have never heard of the Lord Jesus Christ. Here a missionary worker serving in Tanganyika, East Africa, tells the gospel story with pictures to these little African girls. The girl in center carries on her back a fetish "doll" representing "motherhood."

Christian Broadcasters Get Together

by Theodore Elsner,
President, National Religious Broadcasters

A FEW years ago in Philadelphia, 17 gospel broadcasters were taken off the air—all at one time—by a single station. The result was a great protest rally crowding Convention Hall beyond its capacity. While this great gathering had nothing to do with the organic formation of National Religious Broadcasters, nevertheless it was a definite demonstration that a group of gospel broadcasters could unite for mutual benefit.

Actual organization of N.R.B. came April 12, 1944 in the City Hall of Columbus, Ohio with approximately 150 gospel broadcasters in attendance. Dr. William Ward Ayer of New York City was elected temporary chairman and Rev. Dale Crowley of Washington, D. C. secretary pro tem. That fall in the Moody Memorial Church in Chicago, the decision to incorporate was completed, with Ayer being selected as the first president.

N.R.B.—the only organization of its kind in Christianity—is a corporation consisting of evangelical gospel broadcasters who are banded together. Briefly, this organization was formed to protect, preserve and promote the rights of religious broadcasting. The constitution, by-laws, statement of faith and code of ethics of this corporate body are similar to that of the National Association of Evangelicals (N.R.B. is affiliated with N.A.E.), for all members of this organization accept the Bible to be the inspired Word of God.

The objectives of this association are to foster and encourage the broadcasting of religious programs, to establish and maintain high standards with respect to content, method of presentation, speakers' qualifications and ethical practices, to the end that such programs may be constantly developed and improved and that their public interest and usefulness may be enhanced; to secure for its members, and for other persons and organizations engaged in broadcasting such programs, adequate, fair and regular access to the radio listening public through the use of existing and future broadcast stations and networks, both aural and visual; to protect its members and such other persons and organizations from being barred from such access, and from being unjustly or unreasonably subjected to injury, obstacle, restriction or discrimination in obtaining and continuing to have such access; and, in every lawful and proper manner, to promote or oppose governmental laws and regulations and business customs and practices according to whether or not they further or hinder the accomplishment of these objectives.

N.R.B. had much to do with the elimination of a restrictive religious clause which had been proposed in the original radio code. At the present time, this same organization in conjunction with the N.A.E. has presented resolutions to the TV review board relative to the elimination of another debatable paragraph which was placed in the new TV code. Whatever the outcome, it is a matter of record that N.R.B. and N.A.E. have had the pleasant privilege of spearheading the effort to keep the Gospel on the air.

YFC Active in India

ADDITION of 11 more men to the Youth for Christ staff in India in the next two years was forecast recently by Joe Weatherly, regional vice president for India and Ceylon, who is back in Bombay after three months in the U.S.

While there have been repeated rumors that India was cracking down on evangelical missionaries, reliable sources indicate that Indian leaders are trying to follow a "neutral and just" course.

Five YFC men are now working full time in the two countries: Jim Wright, who works with Weatherly in Bombay; Joe Stump of Duluth who is serving as an evangelist; Cyril Thompson, Church of England missionary, who directs northern India; Rick Reilly of Elkhart, Ind., who is stationed at Calcutta; and Weatherly.

Miscellany

WATCH-NIGHT SERVICES in churches throughout the land have been urged for New Years Eve by the Great Commission Prayer League of Chicago. ■ Flying tours from the major cities of the U.S. are being arranged by Florida's Winter Bible Conference Grounds at Boca Raton. ■ Conservative Baptists are to have a new denominational organ called *The National Voice*. ■ Pentecostal Assemblies of Canada will hold their fifth National Sunday School Convention March 3 to 8 in Hamilton, Ont. ■ Redd Harper, singing star of the Billy Graham religious films, has signed a contract with Capitol Records. ■ Elmer C. Wagler, former director of the Southern Highland Evangel, has opened a missionary center in Miami. ■ Ted Engstrom, executive director of Youth for Christ International, returned from a month's visit to Japan where he initiated arrangements for the Sixth World Congress on Evangelism at Tokyo August, 1953. ■ Ernest O. Sellars, noted hymn composer and member of the New Orleans Baptist Seminary, died Oct. 19.

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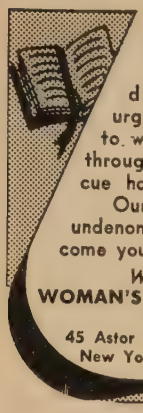

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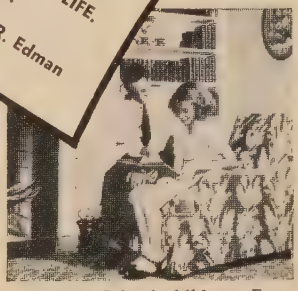

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When Evangelists Richard S. D. Ruff and Benjamin Kummerfeld held meetings last fall in a tent in Berlin a few rods from the Red-held Eastern zone in Germany, they saw some 1,200 persons take a stand for Christ. Captured in the gospel net were the young men shown here, Heinrich Grabner (left), a former Nazi officer, and Wilhelm Wiedemeyer, a Jew who said he had been a professional burglar. Ruff and Kummerfeld, who served in Germany with Harold C. Herman, expect to return to Germany for further meetings next summer.

EVANGELISM

Successful Meetings

RECENT SUCCESSFUL CAMPAIGNS have been conducted in widely scattered areas by Evangelists Jack Shuler, William Ward Ayer, Elton Crowell and Hyman J. Appelman.

Some 591 professions of faith were recorded in Appelman's meetings in Muscatine, Iowa, where some 37 churches in 19 different towns received decision cards filled out in the inquiry rooms.

Attendance was good in Shuler's three-week effort in Rapid City, S.D.

Crowell held successful campaigns in the Michigan cities of Lansing, Charlotte and Traverse City, as well as Camp Douglas, Wis.

Ayer conducted a successful 12-day campaign in Huntington, Long Island and another in Sussex County, N. J.

NATIONAL

Kansas Convention

ITS FIRST STATEWIDE convention was held recently in McPherson by the newly organized Kansas State Sunday School Association. The Rev. Clate A. Risley, general secretary of the National Sunday School Association, was the principal speaker.

One of the principals responsible for the successful convention was the Rev. C. S. Meinhardt, NSSA regional representative and chairman of the state organization. Besides Meinhardt permanent officers elected were Rev. C. E. Fast of Tabor College, Hillsboro, vice chairman; Mrs. Mona McKeown of McPherson, secretary; and Rev. Henry Baerg, treasurer.

Takes Labor Issue to Court

SHOULD A CHRISTIAN join a union? Theodore F. Otten, maintenance man for Staten Island Rapid Transit Corporation for the last 26 years, believes he shouldn't so he has applied for an injunction in the Federal Court at Brooklyn to prevent the traction company from discharging him for holding to his principles even though it has a closed shop agreement.

At a hearing last July, Otten said, union officials rejected his offer to contribute $5 monthly—the amount of the union dues—to the Red Cross or another charitable institution in lieu of accepting union membership.

Otten, who is associated with the Plymouth Brethren, challenges the Federal railroad labor act as "unconstitutional since it infringes on religious freedom guaranteed by the first amendment."

Wants Reds out of UN

THE AMERICAN COUNCIL of Christian Churches recommends that the U.S. withdraw from the United Nations unless the UN ousts communist Russia.

This was one of the resolutions passed when the ACCC held its eleventh annual meeting in Pittsburgh.

Attacking the World and National Councils of Churches, an ACCC resolution accused the WCC of planning to bring communist church leaders from Europe to its second assembly scheduled for Evanston, Ill., in 1954.

The NCCC was criticized for opposing the new McCarran-Walter Immigration Act.

Plead for Bible Reading

IN A NATIONAL Bible Week ceremony held in front of the "largest open Bible in the world" at a cemetery in the Chicago suburbs, the Rev. Don Norman, Chicago Bible Society secretary, and Dr. C. O. Bengston, president of the Illinois Synod of the Augustana Lutheran Church, made stirring pleas for daily Bible reading.

The Rev. Fred L. Hanson, pastor of the Little Brown Church in the Vale near Nashua, Iowa, who has married more than 10,000 *couples, has retired. Couples from all over the nation have visited the little church which takes its name from the popular hymn. Construction on the little church was begun in* 1860.

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. . . . A vision of impoverished women and children adrift in the wake of war desperately in need of the Saviour.

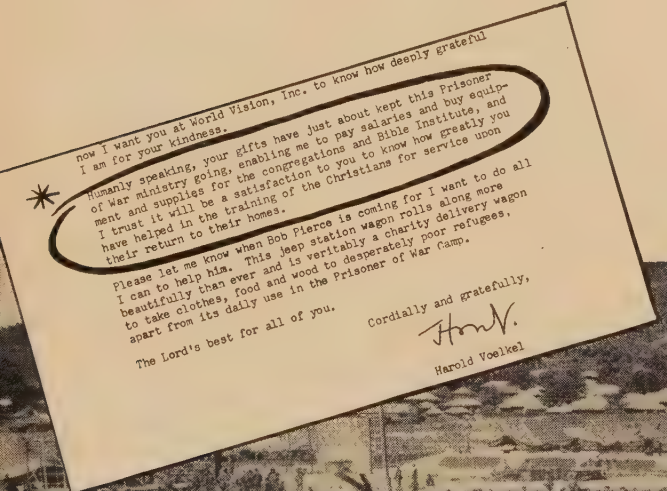
. . . . (a) A vision which has become thrilling reality! Pictured on these pages are emergency projects—each of which have already received thousands of dollars through World Vision, Inc.

DR.

. . . . (b) A dynamic soul winning program of systematic support channeled through reputable, evangelical missionaries in crisis areas.

. . . . (c) On mission the world are young God called through Motion Pictures and minister.

Veteran Missionaries



now I want you at World Vision, Inc. to know how deeply grateful I am for your kindness.

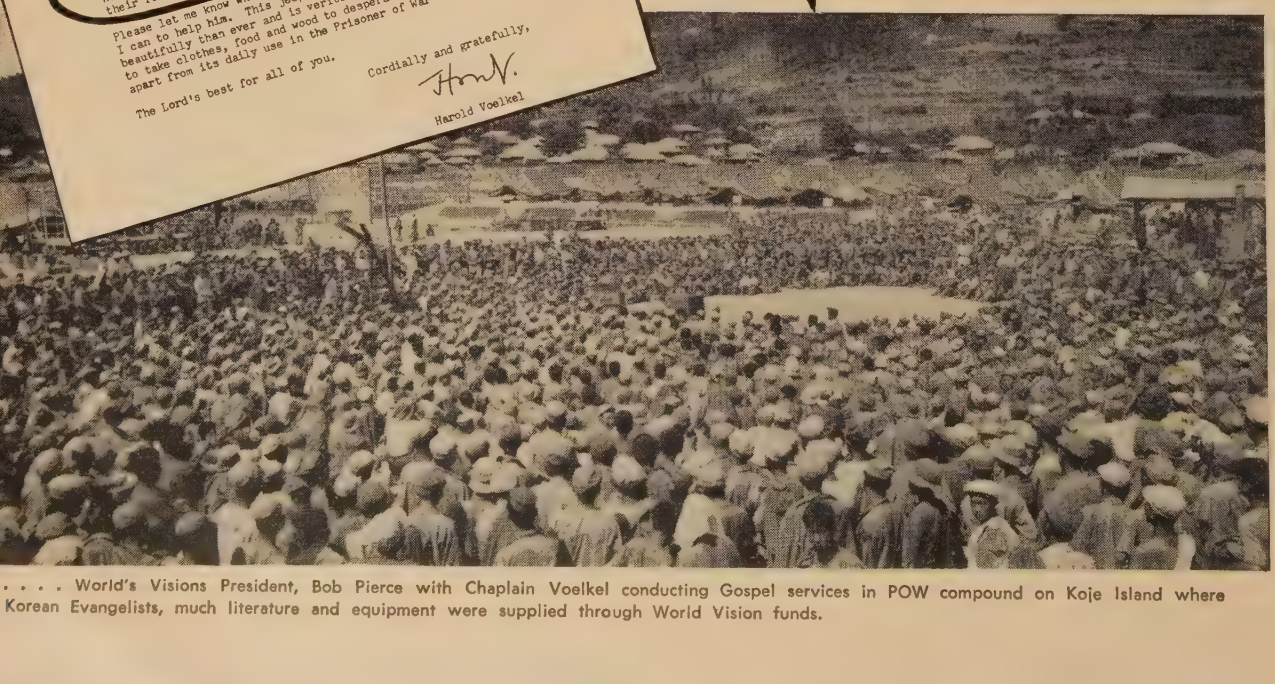
Humanly speaking, your gifts have just about kept this Prisoner of War ministry going, enabling me to pay salaries and buy equipment and supplies for the congregations and Bible Institute, and I trust it will be a satisfaction to you to know how greatly you have helped in the training of the Christians for service upon their return to their homes.

Please let me know when Bob Pierce is coming for I want to do all I can to help him. This jeep station wagon rolls along more beautifully than ever and is veritably a charity delivery wagon to take clothes, food and wood to desperately poor refugees, apart from its daily use in the Prisoner of War Camp.

The Lord's best for all of you.

Cordially and gratefully,

Harold Voelkel



. . . . World's Visions President, Bob Pierce with Chaplain Voelkel conducting Gospel services in POW compound on Koje Island where Korean Evangelists, much literature and equipment were supplied through World Vision funds.

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Taiwan
October 10, 1952

Dr. Frank Phillips
World Vision, Inc.
P. O. Box 151
Portland 7, Oregon

Dear Frank:

Ever since travelling with Bob Pierce last month in Korea I've wanted to write to you about the wonderful work he is doing. I feel that since I am one of the few people who have had the opportunity of actually covering his work in Korea that I can inform his constituents in the States of his work.

We started our tour of Korea from the Southern port of Pusan and travelled North right up to the fighting front. The trip was made in one of the five station wagons that Bob has given various missions working in Korea. In Pusan we visited the widows' home and orphanage that he is supporting; in Taegu the baby home and hospital; in Taejon the childrens' leper home and the leper colony and another orphanage; in Seoul another orphanage and different church projects. In all we visited over six orphanages, two baby homes and hospitals that he has a major share in supporting. This, of course, is beside the help he is giving the prisoner of war camps, various missionary and other church projects.

I have spent eight years in Korea and I can say without any doubt Bob Pierce is doing more for Korea than any man I know. Much more could be said about the great work he is doing in Japan and Formosa fields. I have seen first hand the work that Bob is doing. I am writing this letter from Taichung, Formosa, where World Vision, Inc. is building an administration building for a Bible seminary. This building will accommodate two hundred fifty students.

Those of us who work out here in these tremendously ripe harvest fields have much to thank God for in giving to us a man such as Bob, whose heart and soul is given to the Orient's millions.

May God continue to bless World Vision, Inc. as they enlarge God's kingdom through their generous giving.

Yours in your world vision,
J. Elmer Kilbourne
Korea Field Superintendent
Oriental Missionary Society

. . . . A vision of maimed and broken bodies for whom Christian hospital facilities are being built and maintained by World Vision, Inc.

. . . . A vision of sightless eyes and the deaf and dumb who in the Lighthouse Orphanage at Taegu Korea are given their chance to hear the Gospel—another World Vision, supported project.

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Dear Bill and Ruth:

I've just read the book our senior editor (43 years on the staff) tells me is one of the very best Moody Press has ever issued for devotional reading. It's Mountains Singing* — the story of the trip by Joy Ridderhoff and Ann Sherwood to the Philippines to capture gospel messages on tapes in native dialects.

It's like Kon-Tiki in its excitement, but the spiritual lessons are the important part of the work.

And I want to tell you also about Unshackled,** just out, the story of transformed lives from the Pacific Garden Mission. I hope you'll read it.

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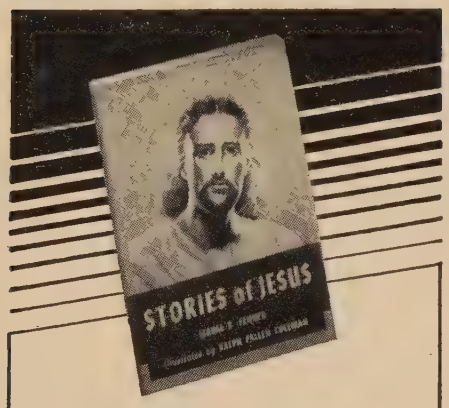

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THE REV. DON NORMAN AND DR. C. O. BENGSTON BEFORE 'LARGEST BIBLE'
They urged daily reading of the Word for national cleansing

Bengston suggested that the new president of the U.S. issue a proclamation calling for Scripture reading "to keep our nation free from political, economic and social tyranny and free from sin."

Don G. Terrio, of Oak Park, Ill., Illinois chairman of the National Laymen's Committee, introduced the speakers.

DENOMINATIONS

Baptists in Canada

BAPTISTS IN CANADA have made new alignments in recent weeks.

The Fellowship of Independent Baptist Churches voted at Toronto to merge with the Union of Regular Baptist Churches of Ontario and Quebec.

Both of these bodies are composed of congregations which withdrew from the Baptist Convention of Ontario and Quebec about 25 years ago during a controversy over modernism led by Dr. T. T. Shields of Toronto.

Shields later lost the leadership of the Union when there was a rebellion within that group against his authority.

Now comes word that Shields has been elected president of a newly formed Conservative Baptist Association of Canada, made up of some 25 ministers. The new group has agreed to work for the formation of a "Canadian Council of Evangelical Protestant Churches."

Free Methodist Convocation

FOR THE FIRST TIME in the denomination's history, the Free Methodist Church recently held a superintendents' convocation at Winona Lake, Ind. All but six of the district and conference superintedents, who are in charge of groups of churches in 43 conference areas throughout the U.S. and Canada, were present.

"Free Methodism Faces Its Second Century" was the theme of the two-day gathering.

Lutherans Top 6 Million

LUTHERAN CHURCHES of the U.S. and Canada have reported a total membership in 1951 of 6,476,601 persons, an increase of 2.8 per cent over the previous year, according to statistics released by the National Lutheran Council in New York.

The Lutherans comprise the third largest Protestant denominational group in America, exceeded in numbers only by the Baptists and Methodists.

It was recently revealed that one-third of all Protestant churches in the U.S. are Baptist. The Joint Committee on Public Affairs said that recent compilation shows 79,546 Baptist churches throughout the nation, with a membership of 17,065,572.

Gospel Invasion

ANGELUS TEMPLE, headquarters church of the Foursquare Gospel organization, recently launched a "gospel invasion" of its area, sending 300 workers from all departments of the church and Life Bible College into neighborhood visitation work.

Under direction of the Rev. Carl Purdy, the Angelus workers made 20,000 calls, discovering 800 good prospects for the church.

It is planned to continue the visitation program at least one night each week, with some 100 workers carrying on the follow-up work.

Gospel Trumpets

BECAUSE AFRICAN NATIVES go "wild about horns and trumpets," the Pilgrim Bible Class of Northminster Presbyterian church, Baltimore, is collecting 200 trumpets for missionary work in Africa.

The collection was undertaken after an address by the Rev. Austin Paul of the African Inland Mission. Paul, a former musician said that such sturdy hymns as "Onward Christian Soldiers" are a sure way of rallying natives from the jungle to the Word of God.

Paul, as a part of his missionary work, teaches teams of boys to play the brass instruments. These teams accompany the missionary and his wife on their safaris through Central Africa to reach natives who never have heard the Gospel.

Paul believes that the leaders of the brass bands will be the future native ministers in Tanganyika and the Belgian Congo.

PEOPLE

Ex-Foe Here as Friend

THE JAPANESE navy flier who planned and led the attack on Pearl Harbor, hating America for 45 of his 50 years, has arrived in the U.S. on a mission of goodwill.

Capt. Mitsuo Fuchida, veteran of Pearl Harbor, Midway, and a dozen other major battles, has been brought to the United States by Sky Pilots International. He plans to learn more about this organization's methods so he can return to Japan to win the youth of that land to a saving knowledge of Jesus Christ.

A slim, smiling man, Fuchida now considers the Pearl Harbor raid a "very, very serious error," but on the morning of Dec. 7, 1941, he was sure it was the happiest occasion of his life.

Since then he has had another moment which far overshadows that grim date with death and destruction: three years ago he became a Christian.

"That was the greatest moment of my life," he declares simply.

Before the Pearl Harbor attack, Fuchida trained 360 pilots for a month and a half. As he attacked, he was filled with love of his country and hatred of Americans, "but there was no real joy in my heart."

On August 20, 1945, Fuchida was to take part in a suicide mission against Guam but the war ended. Later he was tried as a war criminal and acquitted.

Fuchida's conversion was brought about through the efforts of Timothy Pietsch, American missionary, who accompanied him to the U.S.

John Brown Honored

IN A SURPRISE CEREMONY at a recent Sunday morning worship service on the John Brown University campus, an honorary degree of doctor of laws was conferred upon John E. Brown, Jr., president of the school. The award was made by Dr. Samuel H. Sutherland, newly elected president of the Bible Institute of Los Angeles and guest speaker at the worship service.

Brown, 30, became America's youngest university president in 1948 when he was elected to head the institution founded 29 years earlier by his father, a widely acclaimed evangelist.

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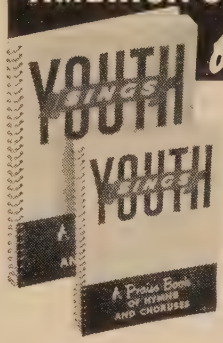

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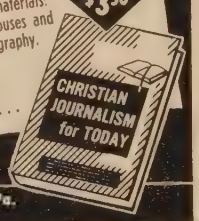

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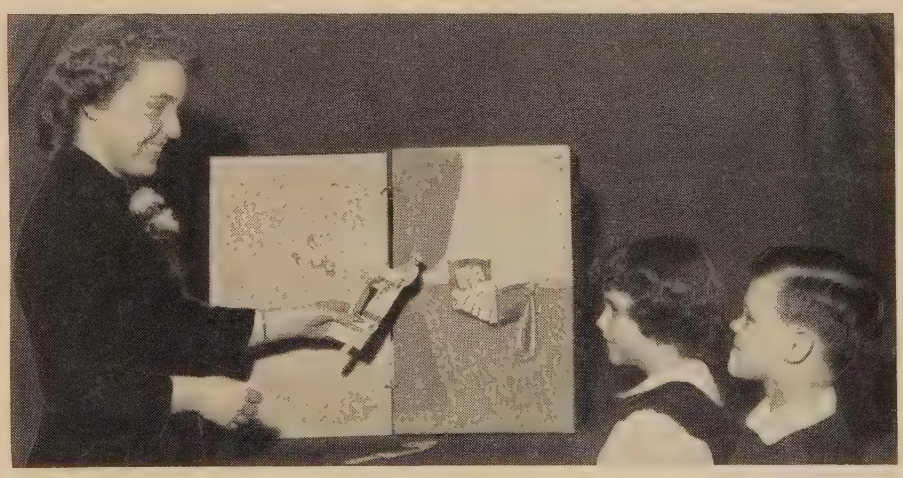

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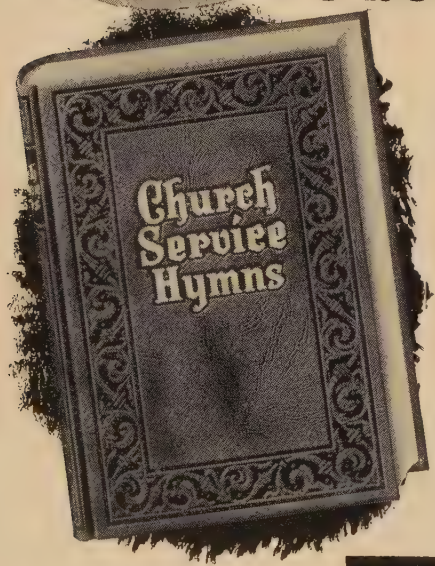

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A Politician Who Preaches

MINISTERS WHO PREACH POLITICS instead of the Word are common enough but Canada has a politician who reverses the process. He is the Hon. E. C. Manning, premier of the Province of Alberta, who recently conducted a series of meetings in Eastern Canada. His message: the old time religion, no politics.

MANNING

Manning, a layman who heads the Social Credit Party in Alberta, filled the huge St. James United Church in Toronto. He tells his audiences that he believes every word of the Bible, that hell is a place of torment by fire, heaven is a literal place and that angels can appear in physical form.

Accompanying the Premier was his team of radio musicians who serve with him on his national "Back to the Bible" radio hour and his wife, Muriel, who is the program's musical director.

Manning thinks that Canada's present economic development is good but "not enough in itself." Canada's future greatness, he says, "depends to an even greater extent on whether it can survive the spiritual crisis facing civilization."

The premier said that his eastern trip was for "purely Christian work," not to advance his party's ends. He refused to comment when asked whether he would become the Social Credit Party's national leader if it moved into federal politics.

Because of the religious basis of the Social Credit movement, Premier Manning was asked whether his party favored separation of church and state. He said it did but added that Christian principles must guide the state.

▸ MISSIONS

Library for Missionaries

A LIBRARY of Christian books, packaged especially for missionaries, is now being offered by Van Kampen Press.

The library package, containing devotional, theological, fictional and academic texts, has been selected with the needs and tastes of children in mind, according to the publishers. The total value of a package is said to be more than $1,000 but the packages are available to mission stations at a cost of $350 to the donor. The publishers absorb the cost of packaging and shipping books.

▸ EDUCATION

Armstrong at Wheaton

NOTABLES from various phases of business and the professions attended the fifth annual Christian Business Conference held in November at Wheaton college.

Principal address was given by the Hon. O. K. Armstrong, Congressman from Missouri, who spoke on "The Christian in Politics."

Persecution and Revival in Italy

by Emmett Maum

RELIGIOUS persecution isn't new in Italy. At least that's the testimony of the Rev. Roberto Bracco, Italian pastor who visited the U.S. recently in the interest of religious liberty in his native land. Bracco supports his statement by recounting the fact that he has been thrown in jail 17 times for following the dictates of his conscience.

But the story of persecution in Italy isn't all bad, according to Bracco. Italy has been experiencing an upsurge of revival, especially in some of the poorest sections.

Reared as a Roman Catholic until he was 17, Bracco says he didn't practice that faith. "In fact," he says, "between the ages 11 and 17, I lost faith in God. Then one day I realized I had a terrible sense of guilt but I didn't know what to do about it."

Bracco thought that returning to the Roman Catholic church would help but he says, "it brought no relief." He tried everything he knew in a religious way to ease his guilt. A Christian woman working in the Bracco home first told him about the way of life.

"I found something about the Lord that I had never known before," Bracco says. "I heard that Jesus saves."

Seeing that Bracco was genuinely interested in knowing more about the Gospel, the woman invited him to attend an evangelical church service for the first time.

"Finally, I understood the plan of salvation and I accepted Christ as my Savior," he recounts. "Then, of course, I found the peace that I had been looking for."

As soon as Bracco was converted, he wanted to preach to others. Realizing his need of training, he sought the will of the Lord in this connection for two years.

"Religious persecution against the evangelical churches opened the doors to my ministry," Bracco explains. "In 1935 the church I was attending was split into several small groups that were forced to meet secretly for meetings and worship. This meant that many more ministers were needed and I became the pastor of one of those little groups."

Bracco's family thought his venture into Protestantism was a passing fancy at first. When they finally understood that he wasn't turning back, they ostracized him.

Recognizing Bracco as a bold witness of the faith, the civil authorities soon began to train their persecution guns on him. Again and again they took him into custody for questioning.

When they saw that this did not hinder him, they threw him into jail. Altogether he was jailed 17 times for preaching the gospel in a land that today possesses a constitution that supposedly guarantees religious liberty.

Meetings of evangelicals between 1935 and 1943 were held in secret. When the Allies moved into Italy, some of the persecutions eased off, but lately, according to Bracco, the persecution pattern is being stepped up despite the denials of Italian authorities.

Some of the Christians have been meeting in caves like the believers of the early church. But the Italian police have routed them out with rifles cocked, Bracco declares.

The revival has affected Calabria, the toe of the boot, most of all. Here where the poorest of the Italians eke out their existence there are some 40 churches of the Assemblies of God. Altogether there are about 350 of these Pentecostal churches in Italy and many of the churches conduct from 3 to 20 mission efforts. The revival broke out in 1945 and reached its greatest intensity in 1948, according to Bracco.

The story told by the Italian pastor is fully substantiated by the Rev. James E. Hamill, pastor of the First Assembly of God Church, Memphis, who visited Italy last year. It was through Hamill's influence that Bracco came to the U.S. to arouse Christians here about the situation abroad and interest them in a proposed Bible school.

Back in Rome, Bracco is carrying on his ministry with fervent confidence in the grace of God.

Of the persecution today he declares: "Our people have become strengthened in the Christian faith, grown in number and spiritually and go everywhere preaching the Word."

BJU Honors Chiang Kai-shek

GENERALISSIMO CHIANG KAI-SHEK now holds the honorary degree of doctor of laws conferred by Bob Jones University.

The degree was presented personally by Dr. Bob Jones, Sr., founder and chairman of the board of the University while visiting Formosa on his recent world missionary tour.

The General was quoted as saying: "I have received several honorary degrees and a few other honors . . . but I appreciate this more than any other honor I have had because Bob Jones University is a Christian institution, and is interested in spreading the Gospel to every land."

In summing up the impressions of his world survey, Jones trenchantly remarked: "Nations as nations are not getting any better. On the contrary they are getting worse; but the Gospel still has the power to change and is changing individuals. Wherever missionaries are preaching the Gospel instead of teaching ethics, they are getting results spiritually. What the world needs is 50,000 consecrated gospel preachers in foreign lands to turn back the tide of destruction that is very evidently sweeping over this world."

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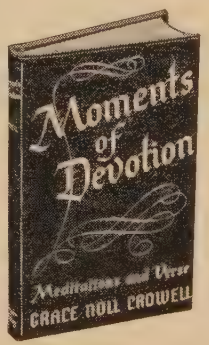

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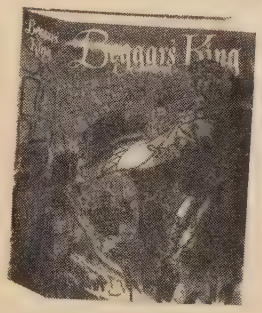

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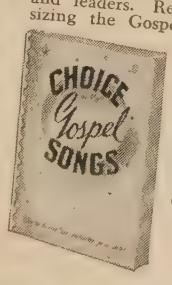

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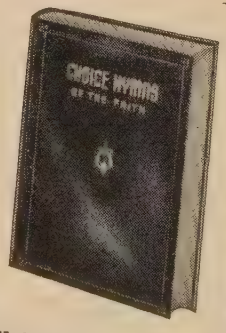

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REACH THEM

(*Continued from page* 17)

given he went forward and accepted Jesus Christ as his Savior. The following Sunday he stood before his teacher with two younger children and said, "I've brought my brother and sister. They need Jesus Christ, too."

Of all the unique types of broadcasts, however, none is probably better known than Dale Crowley's "Bible Quiz." Although originally slanted largely for young people, Crowley's access to senators and congressmen in the nation's capital to serve on his panel has made the program acceptable to adults as well.

If radio were effective on the home front, it was inevitable that far-sighted missionaries would catch the vision of a radio ministry on the mission field as well. Probably the best known pioneer broadcasters in this field are Clarence W. Jones and Reuben E. Larson, co-founders of "The Voice of the Andes," at Quito, Ecuador. The progressive program of this station, both in developing modern equipment and in the service which they have rendered the country in which they operate, has made this station one of the most richly blessed of the Lord on the whole mission front.

The good reputation which the station and its staff enjoys is illustrated by the incident which occurred during one of the many revolutionary periods in the country's history.

A member of the staff of the station was forced to drive into the nearby capital on urgent business. The deserted thoroughfares which he followed gave him a sense of impending trouble. He was sweating nervously as he approached an important intersection, now bare and ominously quiet in the early morning sunshine.

As he slowed down to a stop, he was suddenly surrounded by a group of uniformed men.

"State your business," commanded the leader in crisp Spanish. "Are you not aware that the city is under martial law and no civilian is to be on the streets until further notice?"

The driver swallowed. "I am from 'The Voice of the Andes,'" he said. "I must get to the downtown newsroom for the latest bulletins."

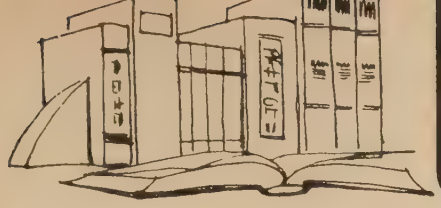
The officer eyed him closely. One of his men tapped him on the shoulder. "Look, sir," he motioned to the emblem on the door of the stationwagon.

"H.C.J.B." read the leader. "*La Vos de los Andes.* You are from the station, all right. We listen to you all the time in the barracks."

With a subtle change in manner, but still maintaining his military dignity, the officer motioned the driver on.

"But, wait," he cautioned. Hurriedly

(*Continued on page* 70)



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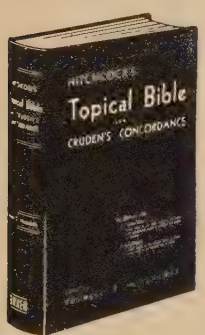
NAVE'S TOPICAL BIBLE. By Orville J. Nave. Moody Press. 1,615 *pages.* $9.95.

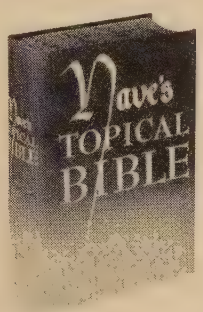
HITCHCOCK'S TOPICAL BIBLE and CRUDEN'S CONCORDANCE. By Roswell D. Hitchcock. Baker Book House. 1,070 *pages.* $9.95.

HERE are two reprints which list Bible verses according to topical arrangement. Nave's work continues under its original title, whereas Hitchcock's volume was formerly labeled *Hitchcock's New and Complete Analysis of the Holy Bible.*

Nave's work has 545 more pages than does Hitchcock, but due to the difference in the weight of paper both books are approximately the same size. Both run two columns to a page. The paper used by Baker is durable and of a distinct white stock. Eye-resting space is allowed between the various sub-topics which makes for easy reading. The Moody Press production, although a readable work, does not have the same eye-appeal.

Although both works advance the same general idea, they differ in their composition. Hitchcock groups the verses under twenty-seven major subjects (such as Scripture, God, Jesus Christ, Miracles, The Hebrews and The Family) with appropriate practical and doctrinal sub-headings listed under each. All verses in the Bible are quoted but never is any verse quoted in more than one place. However, some verses which contain more than one subject have their chapter and verse locations listed under other headings.





Nave's work, on the other hand, is an alphabetical arrangement of Bible verses classified under important topics and subtopics or listed as illustrations. Verses which deal with several subjects are quoted in full under each relevant subject heading. For example, Nave lists II Timothy 2:3, "Thou therefore endure hardness, as a good soldier of Jesus Christ," under thirteen different headings. Some verses are quoted on as many as 30 occasions.

According to general arrangement and scope, then, Hitchcock's volume is a classification of the Bible verses, whereas Nave's work is a topical analysis of all the important material within the verses. At this point, Nave's exhaustive treatment is unrivaled by any existent topical arrangement.

A commendable feature in Baker's publication is the 342-page inclusion of *Cruden's Concordance.* This addition serves to offset, at least in part, Nave's comprehensive analysis of the biblical texts. Nave's work does not include a concordance, but it does contain a 150-page index which reveals the pages and columns where each verse occurs in the book. This instrument enables the user to pursue the many topics in any given verse.

Both compilers employ the cross reference system to useful advantage. References to related verses are made by both men but Nave alone refers the reader to both cognate and antithetical subjects.

These reference works, which sweep into immediate focus a huge supply of texts on every significant biblical subject, lend themselves as effective tools in spiritual research.

The home library should contain either one. The larger libraries of the church or school might have sufficient patronage to profitably incorporate both.

Biblical

WORD STUDIES: THE PASTORAL EPISTLES. In the Greek New Testament for the English Reader. By Kenneth S. Wuest. Eerdmans. 207 *pages.* $2.50.

With the printing of volume twelve in this series, the author perpetuates his noble effort to place within the grasp of the common Bible reader an expanded translation, which, by means of defining the key Greek words, unearths valuable biblical ideas.

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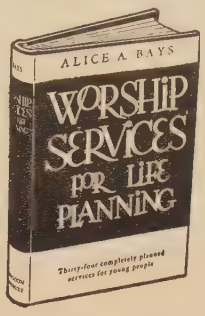

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We certainly cannot agree with his assertion that Jesus was weak physically, suffering from a fatal and painful disease all during His ministry; nor that He had temptation from within as well as from without.

In spite of these questionable ideas, however, no one can come away from its pages without an exalted and comprehensive view of the person and work of Christ. (*Reviewed by Leslie B. Flynn.*)

THE TABERNACLE OF ISRAEL. By James Strong. Baker Book House. 106 *pages.* $1.75.

This is a reprint of considerable importance. The subject of the Old Testament tabernacle is here given a total treatment based upon a comprehensive research, relayed to the reader in a delicate style.

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The contents recorded in this book should be lodged in the mind of every serious student of the Bible.

Reference

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS 1953. *Edited by Earl L. Douglass. MacMillan.* 470 *pages.* $2.95.

TARBELL'S TEACHERS' GUIDE. Edited by Frank S. Mead. Revell. 400 *pages.* $2.50.

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ARNOLD'S 1953 *COMMENTARY. Edited by B. L. Olmstead. Light and Life.* 284 *pages.* $2.

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY. Edited by R. D. Higley, L. R. Ringenberg, John Paul and J. A. Huffman. Higley. 319 *pages.*

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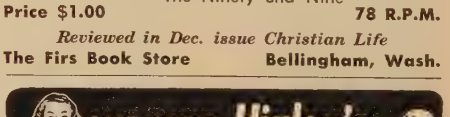

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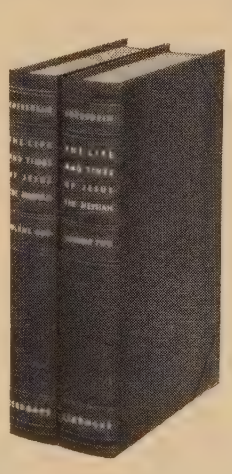

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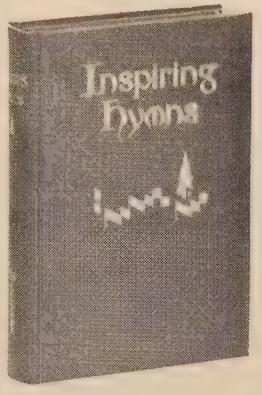

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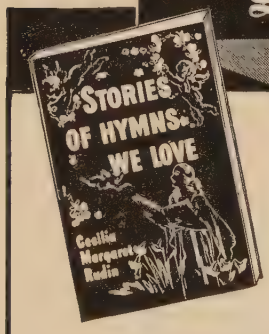

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Dr. G. Stoeckhardt was a man of exceptional exegetical skill. His firm grasp of the original languages, and his solid belief in the verbal inspiration of the Scriptures enabled him to prepare manuscripts, such as this one on Ephesians, of lasting worth.

The author is rigidly biblical. Even man's flare for rationalizing away God's sovereign election finds no endorsement in this work. He writes, "God sees to it that these (elect) persons whom He has chosen from eternity are brought in time to hear the Word of God. He sees to it that the Gospel is preached to them. Through this Gospel He brings them to faith, graciously justifies them through Christ, sanctifies them through faith, makes them wise, fit and able to do good. He preserves them in true faith, even as He has carefully ordained them unto the life of children of God, a holy life, unblamable in love."

Christian jealousy for God's truth is evidenced as the author, in spite of his ability to give an exacting account of the deep theological issues, puts forth his mass of scholarly equipment in a clear exposure of the practical characteristics in the Epistle.

Many students will argue with an occasional doctrinal discussion, but none will damage the book's main exegetical-theological thrust. This book is eminently qualified to be placed on the New Testament shelf of any student of the Bible.

Doctrine

THE MORE EXCELLENT WAY. By George Turner. Light and Life Press. 292 pages. $3.

In the future, anyone who discusses the concept of complete sanctification, "the most distinctive doctrine of Methodism," cannot ignore this admirable study by George Turner, Professor of English Bible at Asbury Theological Seminary. Its caliber as a piece of scholarship is attested to by its acceptance as a doctoral thesis at Harvard.

The concept of holiness in Judaism, in the Intertestamental literature, in the New Testament, and in theology is thoroughly reviewed in order to prove that Wesley has incontestable Scriptural warrant.

Wide-ranging and excellent as it is, however, Turner's dissertation will doubtless leave many readers unconvinced. They will quarrel with details of his exegesis—for example, his reading of Romans 7. They will take issue with some of his systematic formulations of revealed truth—that of the nature of sin, to cite a specific case. They will dispute his statement that the Reformed tradition has been ethically impotent.

And they will rebuke his failure to deal at length with the argument of a Calvinistic critic of B. B. Warfield's stature—he is mentioned only once, and that very casually. Yet in spite of all this, evangelicals of every school will gladly acknowledge their indebtedness to Turner for this illuminating work which does much to clarify a beclouded issue. (*Reviewed by Vernon C. Grounds.*)

END

VIGILANTE

(*Continued from page 20*)

water," the father said grinning, "so the boys can see what I went through going to the South Pacific in World War II.

"Yeh," the oldest lad scoffed. "Dad was sick all the way, too."

"Well," Ed replied, "if rough weather's what you wanted you've got your wish. It's going to be pretty nasty out on the big lake."

"It's safe, isn't it?" the mother put in.

Ed grunted in reply and began to fumble with the throttle. Let her ask that of the Angle women, if she couldn't read the answer in their ashen faces.

The *Vigilante* rose sluggishly with each swell, rose to the crest of it, then slammed into the trough behind and wallowed there while the spray surged high around her. There was a hint of snow against the dull gray of the angry water and a film of ice was beginning to gather across the foredeck as the spray from each successive wave went running across.

He switched on the defroster and turned to see how his passengers were taking it. The tourist from Philadelphia grinned at him weakly. Ed knew the symptoms. There'd be a sea-sick man aboard before they passed Big Island.

Madeline was lighting a cigarette, her gloved fingers cupped about the match like a man. When their eyes met she glared at him and, almost involuntarily, he turned away. There was anger in her glance, a cold, mocking anger.

A knife turned in his heart. For the first time it occurred to him that it really mattered what Madeline thought of him. For all the sin and evil in her life he loved her; loved her even yet; loved her though he had turned his back on everything she represented. That was the reason he hadn't been able to testify to her, to tell her of the love of Christ and what He can do for a sin-sick soul. He should have realized it before! Grimly Ed bit his lip and grasped the wheel with both hands.

Ice was building up on the low pipe railing and the anchor that was lashed to the deck. Now long, deep-troughed breakers were quartering into the *Vigilante*, smashing against the port bow until her planking shuddered.

Ed took a quick look at Betty. She winced as the packet boat lurched over a huge breaker and threw her against her sister. The captain started. Was that pain he saw in her face?

By this time the tourist, his cheeks colorless, had retired to the back where he was leaning weakly over the railing. His wife followed him anxiously. And then one of the girls, the oldest, started to go out, too. Madeline stopped her.

"You'd better stay in here, honey," she said, her voice softer and gentler

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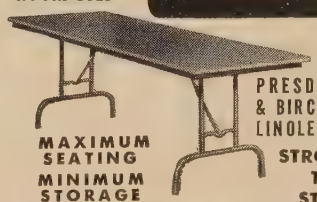

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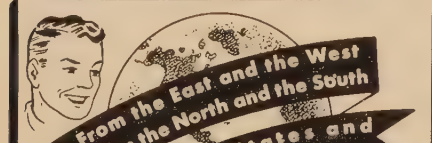

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than Ed had ever known it could be. "It's cold out there."

"But my daddy's sick," she protested. "And I'm scared. I'm awful scared."

The youngest, who must have been three or four, started to whimper just then and Madeline gathered her on to her lap. "Now you girls just sit down here beside me and I'll tell you a story. . . Once upon a time . . ."

The *Vigilante* had passed Big Island and was drawing farther from land.

Twenty years before, in an early spring storm, he had gotten out just about this far and had turned back, missing Dewey's Island in the storm and running up on to the rocks that lined the shallow water west of the Passage. He lost his first boat and the lives of three Angle children there. His lips narrowed grimly and he gripped the wheel hard.

The air was filled with snow, a fine, driving, blinding snow that blotted out Big Island and swallowed up Sandy Point on the bulge of land that was the Northwest Angle.

The tourist came staggering up the passageway between the seats to where Ed was standing at the wheel.

"It—it's getting pretty bad, isn't it?" he asked.

"Any storm this late in the year is bad," Ed replied with an evenness he didn't feel.

"H-hadn't we better turn around and go back? It just isn't worth it to keep on going and run the risk of . . . of . . ." His voice trailed away.

"That's enough," Ed ordered shortly. "You'll have these women and kids in hysterics. We aren't in any danger—yet."

He checked the compass reading automatically and looked back at his passengers. Panic was written in their eyes.

The *Vigilante* was riding the waves sluggishly, faltering as the breakers rolled under her, burrowing deep into the troughs as she lunged forward. The change that came over her was a subtle thing. One less familiar with the feel of her would not have noted it at all. But Ed, who had spent his life at the wheel of his packet boat, sensed the hesitation as she heeled over and the reluctance she showed to right herself. Only once before had he felt the same heaviness on her rudder. And that time she had rammed a reef.

Those breakers had been pounding her planking savagely, relentlessly. It was small wonder that she was taking water. They hadn't hit anything. It must be that the planking was giving a little under the heavy blows, to let water seep into the hold. The strength ebbed from his arms as the full realization of what that meant came over him.

"Oh God," he prayed silently. "Help me! Help me!" And it wasn't for himself that he was praying.

(to be continued)

CAMPUS CHATTER

by Richard Moore

FINANCIAL troubles, fear of the future and the steady threat of the draft have cut into a good many secular schools this fall. But Christian schools are growing steadily. Some are even straining at the seams. Wars seem to have taught our young people to take life seriously. They want to be prepared before they tackle a world anxious to shipwreck their faith.

Speaking of bursting out at the seams, the men at William Jennings Bryan University in Dayton, Tenn., have been crowded out of their dormitories into the second floor of the Memorial building.

We are pleased this month to introduce to CHRISTIAN LIFE readers Dick Moore, newly appointed editor of *Campus Chatter*. Dick says he is profoundly grateful to his missionary parents (Africa) for "bringing him up to believe that scholarship is next to godliness, but no good at all without it." Describing his present status and his parents' concern for his progress he adds, "They sent me through Moody Bible Institute and are now holding their collective breaths while I make my way through Wheaton College where I am now a sophomore. . . . I major in science, with a leaning toward writing which disturbs me considerably since I want to get into some line that will keep me eating regularly." Judging by the start which he makes in this column, we personally believe we have good reason to predict that even as a writer, Moore will not miss many meals.—*The Editors.*

Moody Bible Institute of Chicago was thinking of letting some students bunk temporarily in the corridors. Hampden DuBose Academy was building new dormitories at Zellwood, Fla.; while Free Will Baptist College, Nashville, Tenn., eased the cramp by buying a 60-room apartment building for its women.

Other schools are riding the trend. Chicago's Trinity College ran enrollment up 11 per cent this fall. Multnomah School of the Bible just moved into new quarters in Portland, Ore. Their enrollment is up 18 per cent. Wilmore, Ky., welcomed 317 new freshmen to Asbury College. Baptist Bible Institute of Cleveland set a new record for enrollment.

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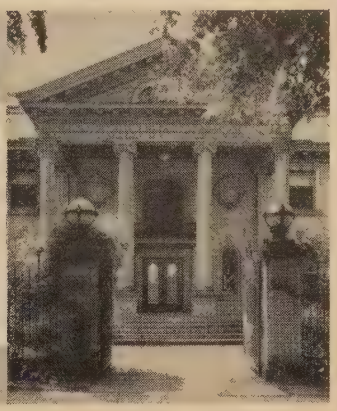

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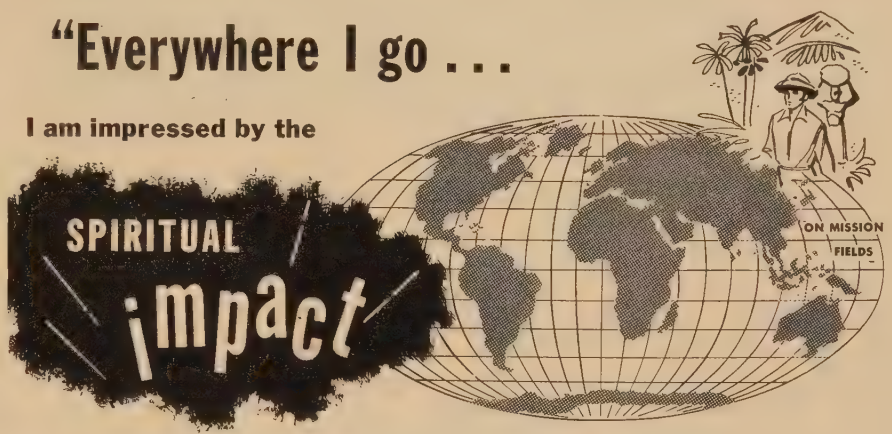

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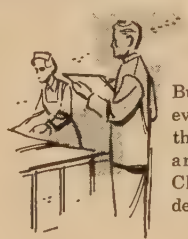

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Another sort of increase was reported from Emmaus Bible School in Chicago, which has more than 22,000 correspondent students this year. Some credit for this goes to the efforts of Dr. R. E. Harlow, who has just finished a two-year tour of Africa, teaching missionaries to use correspondence courses to instruct believers. A Navy chaplain in a west coast training station ordered 145 courses for his new recruits.

"The World's Most Unusual University" has made a lot of history in 25 years. Once it was just another piece of real estate in Florida; but it grew during the worst of the depression. In 1933 it moved out into the world, taking up quarters in Cleveland, Tenn. After the war it built another campus in Greenville, S. C., "to accommodate a minimum of 3,000 students."

Today, it has the students, many of them second generation. The school plant features a radio station, a film studio, an art museum, the usual quota of classes, societies, orchestras and bands and more in the oven. Its 1950 graduating class sent 81 missionaries out to 31 countries under 26 mission boards. As this columnist's predecessor remarked, if this is the result of 25 years, Bob Jones University's 100th anniversary should be something to watch.

At Washington (D.C.) Bible Institute, not only have day and night classes swelled, but two branch schools are now running in nearby Annapolis and Richmond. The beautiful new library is being furnished and the old garage has been made into a music building.

A mansion on a 24-acre estate has become the new site of Faith Theological Seminary in Wilmington, Del. The old ballroom will echo to new music as it becomes a chapel and the marbled dining hall will be a cafeteria for 300.

Buffalo (N.Y.) Bible Institute is putting itself on the map with a monthly paper edited by Edward Gogt, who wants suggestions for a good title right away.

In the new building at Johnson City, N. Y., Baptist Bible Seminary will honor Miss Mabel Thomson, dean of women, who died last June 16.

Students at Nyack Missionary Training Institute aren't just talking about going out to the mission field; they're supporting missions already. They pledged over $11,000 this year out of their own pockets. . . . The annual Congress of Bands (missionary prayer bands, that is) in New York's Carnegie Hall will no longer be mistaken for a jazz convention. They've renamed it *World Missions in Review.*

Houghton (N.Y.) College felt the impact of the draft this fall when only 85 men registered with 126 women. (But the surplus of men in the upper classes preserves the balance.) Houghton is giving the Gospel a louder voice by renovating campus radio station WJSL. . . . The choir will tour this spring with Evangelist Jim Vaus, under the auspices of Youth for Christ.

In Cleveland, Ohio, Baptist Bible Institute has a new head, Dr. Allen Lewis, and a new dean, Dr. Leonard Webster. Their inauguration was celebrated with a "family picnic" at Forest Hills Park.

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Theology followed the progress of its "Flying Seminar" to the Holy Land this summer. In one of the trip's high points, 82 students and four professors stood on Mars Hill in Athens to re-enact Paul's sermon (Acts 17: 22-31).

Eastern Baptist Theological Seminary chartered its new St. Davids, Pa., branch as Eastern Baptist College. The school offers a wide range of liberal arts courses, with more being added. Already more than 100 students are there.

After terrorizing its own league, Taylor University's basketball team left Upland, Ind., to look for tougher competition in Formosa. Coach Don Odle declared that Free Chinese General Chiang Kai-shek is "a real Christian leader. We felt the love that was beating in his heart."

Moody Bible Institute of Chicago has come a long way from old-fashioned segregation in the last few years. This year the men's and women's student handbooks were combined in one. Two traditional labels have been abolished: from now on, by official decree, "first-terms" are freshmen, and "baby juniors" (and "baby-baby juniors") are sophomores. . . . Dean of Women Angelyn Dantuma was unexpectedly honored when DuBose Academy dedicated its yearbook to her, for her inspirational influence during a speaking visit last year.

Wheaton (Ill.) College is going wild in a quiet, reverse-English way. One of the first Christian colleges to get an ROTC training unit, Wheaton is putting all freshmen and sophomores through the mill—for their own good, of course. . . . President V. Raymond Edman was challenged to a debate by mail with Socialist leader, Norman Thomas; Thomas withdrew after the third round. . . . "America's Town Meeting of the Air" was on campus the night of November 25. Freshman hazing was toned down to almost nothing this year. All four classes went off on fall retreats, stranding professors in empty classrooms. New orchestra leader Hans-Karl Piltz scheduled eight concerts for this year instead of the usual three. The high-riding track team, paced by Coach Gil Dodds' new Japanese find, Kikuo "Cookie" Moriya, walloped both Notre Dame and Loyola universities.

Greenville (Ill.) College made ready for its new dean of men, Victor P. Herman, by sprucing up almost everything in sight—the barracks, the dorm, the chemistry lab, the recreation hall and LaDue Chapel. A radio station, WGRN, is being built on the campus.

Detroit Bible Institute, packed with 450 students, has opened extension classes in two churches, one of them in Pontiac, Mich.

With almost 40 per cent of its graduates on the mission field and more on the way, Prairie Bible Institute is confident that it has the right formula for producing men and women who can "take it" and keep going.

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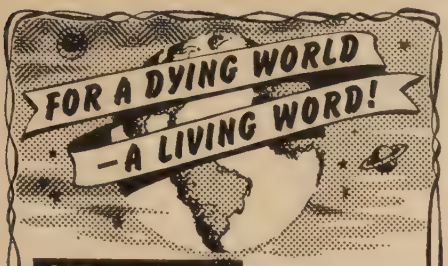

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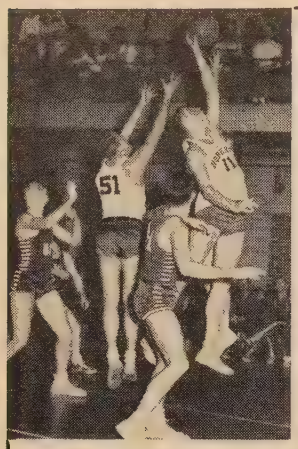

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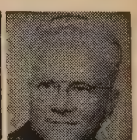

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Girls brought all the honor scholarships into this year's freshman class at William Jennings Bryan University. Adrienne Kerr of Hammond, Ind., won four years' tuition; eight other girls rated two years free and six were awarded one-year chits. Spring graduate Randy Maycumber, one of the best distance runners in athletic Tennessee, came back as track coach. . . . From Korea, Cpl. Bill Roller, drafted out of WJB in his junior year, tells of testifying and holding Bible classes behind the front. He has passed up both promotions and rotation to stay with his unit and spread the Word.

Fast-expanding Dallas (Texas) Theological Seminary had a new record enrollment, a new dormitory for married couples and a nearly completed Chafer Memorial Chapel.

Ben Lippen School at Asheville, N. C., has called new Headmaster J. Robertson McQuilkin to cope with the problems raised by admitting girls to a once all-male prep school.

Mid-South Bible Institute testifies 24 hours a day to Memphis, Tenn., with a big electric sign bearing Scripture verses. The verses are changed daily.

Two celebrations were in order as Denver's Conservative Baptist Theological Seminary opened its first student bookstore and graduated its first class. One of the students, Rev. James Weber, is already appointed to serve in Japan.

Oregon State Trade School for the Blind, in Portland, has become the new home of Multnomah School of the Bible. In spite of fast redecorating, early classes had to be held in the dining room and library. MSB is revamping its finances under the guidance of James E. Phillips, former finance officer at Wheaton College.

One of Whitworth College's dearest traditions is in danger of being forgotten: the "Hello Walk" where newcomers to the Spokane, Wash., school were once required to say "Hello!" to everyone they met. (Best way we know to pull people out of their shells!) . . . Marge McGregor and Bill Locke announced their engagement by passing out engraved candy sticks.

The Bible Institute of Los Angeles has set apart Dr. Charles L. Feinberg to head its new Louis T. Talbot Theological Seminary.

Westmont College came through the big California earthquake with only two mirrors and a water pipe broken. END

Church & Sunday School Management

Christian Life

1953 Project 2

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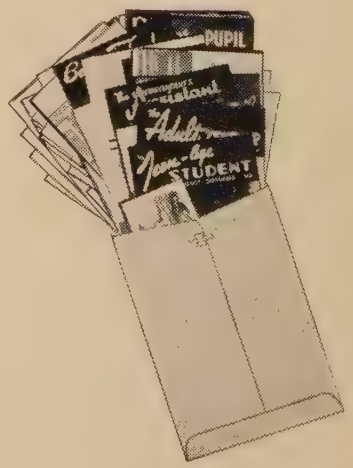

Gifts are received gladly by workers rewarded for faithful service in the contest.

Maintain Your Contest Gains

The Sunday School Marches On

To start off the New Year right, we give you this suggestion to help you maintain your contest gains. But we do not only want you to try to keep those pupils you already have or be satisfied with the total you've attained, we challenge you to continue building class and departmental attendances for an even bigger and better Sunday school in '53.

NEW pupils brought in during the contest period will be an encouraging reminder throughout the year that the extra effort put forth to build the Sunday school was not in vain. These pupils, if properly trained now, will be the ones to bring others when the '53 contest period rolls around. Right now they must find a warm and vital place in your church program.

An excellent plan to keep the new pupils coming regularly was worked out by the First Baptist Church of La Crescenta, Calif. They found it to be successful following the contest period of last year. On a special bulletin board made for this purpose a chart was posted with all the names on it as follows:

Name	1st Sun.	2nd	3rd	4th
	Red tack	Blue	Green	Gold

Each Sunday the secretary checks her absentee list. If a pupil is absent, she puts up a red tack. Then the teacher must make a telephone call or send a card. When he has done this he removes the red tack. If this pupil is absent two consecutive Sundays, the secretary will put up a blue tack. Then the teacher must make a personal visit.

Following his visit he removes the blue tack. If this pupil is absent three consecutive Sundays, the secretary will put up a green tack. Then the department superintendent makes a personal visit. If this pupil is absent four consecutive Sundays, the secretary will put up a gold tack.

Then the general superintendent makes a personal visit. He takes down the tack after his visit. If the pupil fails to return, such names are given to the pastor and he calls before any name is taken off the roll. The general superintendent of the school reported having gone to church each Saturday to get the names of those with gold tacks and it greatly facilitated his calling.

Another problem to cope with is having room enough for the added numbers. Adequate provision must be made. Build up a reserve of potential workers by organizing regular training classes. The formation of new classes will keep up the competitive spirit also. New classes produce the most substantial growth. They help existing classes to grow in enrollment and attendance, so do not hesitate to form new ones and split up large ones. Try to avoid having more than eight pupils in a class. A building fund was started through a special Christmas offering by one of last year's schools. Until such expansion can be accomplished, set up classes in the hallway, balcony, basement or even a nearby home. Perhaps just a folding wall or heavy curtain will give the needed privacy.

In your recognition of the pupils, you will want to remember the special efforts of all the teachers and workers also. Plan a special event to be given in their honor at which time they should be rewarded in some way, duly recognized and encouraged to keep on the job of weekly visitation, lesson preparation and personal devotions. END

Know Your Pupils

by Margaret Graham

An effective teacher not only must know his lesson material well, he must also know his pupils. A knowledge of basic personality traits and peculiarities will greatly aid the teacher in understanding "problem children," how to "bring-out" the backward and gently curb those who are too forward.

This article begins a series of brief analyses of the various personality traits which we believe will benefit teachers greatly in knowing how to approach, understand, help, guide, lead and impart truth to their pupils.

TO KNOW your pupils or students, the first thing to have well in mind are the general characteristics of your age group. There are books and booklets on the market that will give you these characteristics in quick and easy reading as C. H. Benson's, *Introduction to Child Study*. From this material you may make a brief chart of your age group's mental, physical, emotional, social, spiritual characteristics and decide upon their needs, interests and aims.

From this broad understanding of your group, you need a closer insight. Though Juniors are usually active and extrovert in behavior, you know from experience that *all* Juniors are not active and extrovert in behavior. What then? In adapting your lesson to the age group, how will you meet the needs of the "exception-to-the-rule" who sits in the last chair in your class? "After all," you reason, "he's the one who needs me most."

You're quite right. What kind of child is he? Secretive? Shy? Contrary? Daydreamer? Let's get down to cases, then.

1. *The secretive child:* In recognizing a child type it is necessary to have a criteria or rule for identification. The secretive child is not necessarily shy, but is confidential. He likes to hide surprises. In some cases he may run this in the ground. It may interfere with the class program. In any event, he needs the treatment of *sharing his interests with others.* Plan delightful surprises, recognizing the goodness of the quality, but *encourage the secretive child to occasional indifference.* A story involving the child "type" is a good teaching method.

2. *The shy child:* The one who stays by himself, who will hang his head or refuse to enter into games is always a problem. He is more often thought of as "good," however, and is overlooked because he doesn't cause trouble. If he's punished, he appears sullen. Such backwardness may be the result of a number of things, but most of these causes lie within the home where you can do little, if any good.

a. Accept the child with a pleasant expression without gushing. *Avoid bombarding him with questions!* Let him listen first.

b. Continue to accept him as if you do not realize that he isn't being a part of the group. (*Continued on page* 67)

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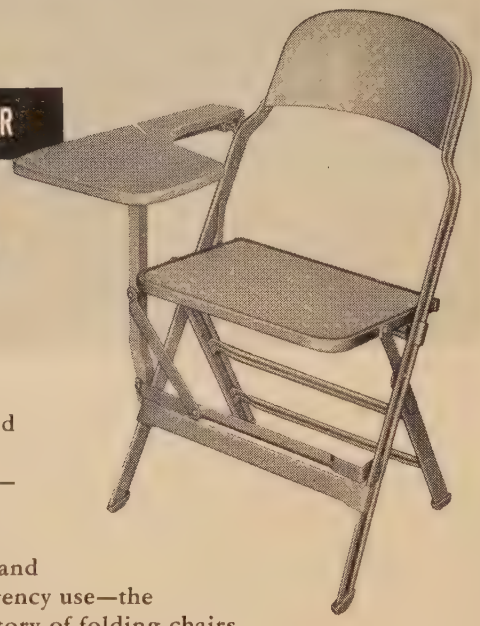

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Valentine Acrostic

by Marjorie Clark

Preparation: *Make two large red hearts of about 12" in diameter. Cut one in "X" in middle, as shown, and fold back points to make small frame. Join the two hearts together with staples or cellophane tape. On the back of the heart envelope write, "Thy Word have I hid in my heart that I might not sin against Thee."*

Now make a book of white pages (about 4 x 6) covered with black paper to represent a Bible, which can be slipped into heart envelope (or use New Testament).

Make ten small red hearts, five black ones and five white. Stick black and white on reverse of red. Now either write words of acrostic on red side of hearts, or sketch on them as shown. Slip these hearts between pages of black book or Bible. As you talk take them out.

TODAY we're going to talk about hearts and valentines. That makes us think about loving but do you know, boys and girls, that hearts do other things besides loving? God's Word tells about some people with hearts that have no love in them at all. (Hold up book and remove first heart.) They have:

H *ard hearts*—You can tell they have hard hearts by their faces and by the things they say. (Tell the story of man with withered hand, *Mark* 3: 1-6. See also *Mark* 6: 52, called stony in *Ezekiel* 11: 19.) Hardening is caused by sin (*Heb.* 3:13). You don't want to have a *hard heart.*

Now let's see what else we can find in a heart. There's a verse in *Matt.* 15:19 that tells out of the heart come all evil things: bad thoughts, murders, stealing, lies. *Mark* 7:21 tells us some more. They're all bad! What kind of a heart do these things come from? Yes, an

E *vil heart*—(Take out second heart.) What an evil face! The heart is all black. You don't want to have an *evil heart.*

The next one has to begin with *A.* Here is a face with a winking eye. This man must have a crafty or deceitful heart. Another word for that is

A *rtful*—There was a man in the Bible who was like that. He pretended he was good but he was really wicked and artful. (Show black heart covered by white.) His name was Gehazi, and you can read about him in II *Kings* 5. (Tell story if there is time.)

R *ebellious*—R stands for a very long word. (Remove picture heart.) To rebel is to refuse to do what you are told. (Tell story of Korah's rebellion against Moses and what happened.) We rebel when we shout, *I won't!*

Now we have had four kinds of hearts. We need one more to finish our acrostic.

T *hankless*—It tells us about people with thankless hearts in *Romans* 1:21. Their "foolish hearts were darkened." We don't want to have thankless hearts, but I've heard lots of grumbly boys and girls. They grumble about their food. They grumble about the weather and about their clothes—all gifts from God. They need to sing, "Come leave your house in grumbling street and live in sunshine square."

Now we don't want just to hear about bad hearts and sad hearts. Which one is most like yours? Here are some good happy hearts.

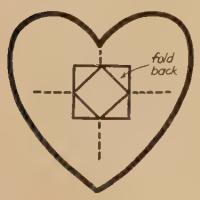
H *onest heart*—(Show picture.) A man with an honest heart has a happy face. Jesus said the people with honest hearts were the good ground for the seed of God's Word, *Luke* 8:15. This heart is white on the back. See there is a little door. An honest boy or girl will admit he has sin in his heart. "If we confess our sins, He is faithful and just to forgive us . . ." (I *John* 1:9).

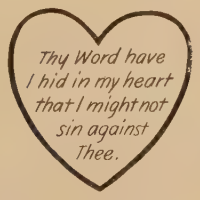
E *nlightened heart*—The next heart is wearing glasses—he can see things quite clearly. On the back we see it is a white heart with a candle. Yes, the light has shined in this heart to take away the darkness, so we can call it an enlightened heart (II *Cor.* 4:6, I *John* 2:8).

A *wakened heart*—This heart was sleeping, but it woke up. Some of us sleep too much and too long. A man called Sisera did that and he never woke again (story in *Judges* 4). In *Eph.* 5:14 we are told to wake up. We need to wake up to our danger if we haven't taken the Lord Jesus as our Savior.

R *ejoicing heart*—This heart is so happy it is singing a song. What makes our hearts glad? We can read it in *Psalm* 19:8. Remember how joyful Zacchaeus was when Jesus came to his house (see *Luke* 19:1-9).

T *rusting heart*—That is what God wants us to have, "My heart trusted in Him (*Psalm* 28:7). (Application and appeal may be made here.)





By looking at God's Word we have found about ten different kinds of hearts—the kinds we don't want to have and the kinds we do want to have. We'll put this book representing the Bible right into this big red heart (turn heart over). What does this say? "Thy Word have I hid in my heart that I might not sin against Thee."

END

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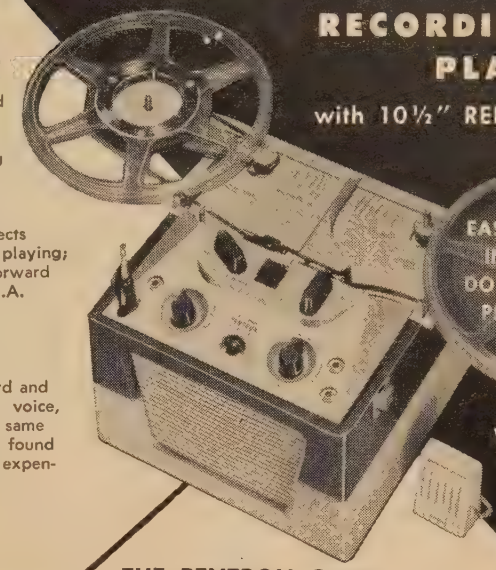

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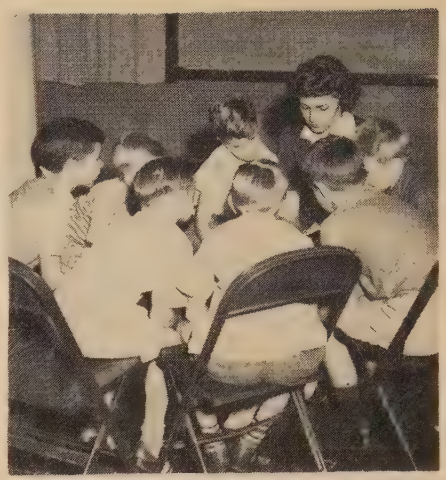

Exams keep pupils absorbed in the lesson.

Exams Can Be Fun

by Marie Chapman

DID you ever hear of giving an examination in Sunday school? Mrs. Jones, of the "We've-always-done-it-this-way" school never did. She gathered her class of Juniors around her, nose deep in her quarterly, and hoped she could talk long enough to hold them till the bell rang. It didn't occur to her that the pupils might not be grasping the lessons. To really make sure they do, try some of these interesting and painless ways:

Picture-Matching: With pictures of the various stories studied for the past quarter lined against the blackboard or pinned to the wall, give some highlights of a certain story. As soon as someone in the class can identify the picture to match the story, he should raise his hand. The teacher may call upon him to point to the picture. Or, to make things more exciting, the one first identifying the story may retain the picture until the end of the contest. The side (or the individual) having the most pictures will be declared the winner.

Grab Bag: On separate slips of paper write out questions about the lessons recently studied, fold the slips and put them into a paper sack. Allow each of the pupils to draw out a question, read it and answer it. Each one correctly answering may keep his slip of paper. After the bag has been passed a second or third round, the pupil who has been able to keep the most slips wins.

King (or Queen) on the Throne: One pupil is chosen to be "it" first and to sit upon a properly decorated chair as King or Queen—crowned or uncrowned. The teacher may find the game simplified by providing each of the pupils with a written question to ask the King. If the King can answer the question, he stays on the throne. If not, the one who asked the question becomes King—provided he can answer the question he asked. Pupils may be allowed to make up their own questions.

Dramatization: Use the old game of New Orleans style. Choose two sides, each of which goes into a huddle to select a story lately studied and to dramatize it for the other side to guess. The teacher may ob-

(*Continued on page* 68)

Rotate Your Teachers

by Elizabeth Davidson

NO MATTER how consecrated anyone is, nor how excellent a teacher he may be, eventually he needs a different church school class—for his own good and for the growth of his hearers.

This does not imply that the teacher is losing his effectiveness, or that he is no longer beloved. It is just that the average person can rarely consistently continue, year after year, to bring new inspiration to the same group, with the same zeal and results as he did for the first part of that teaching period.

It is the same story in many churches. There are people who have inspired scores by their example and teaching but who are now needing a change. And without wanting to hurt them, the classes go on Sunday after Sunday, with everybody (teacher included) wondering what is wrong!

The teacher may feel that he should resign but does not, fearing that his class might think he is thereby showing indifference. The class often knows what is wrong but out of loyalty and love they continue to be interested listeners as best they can.

Here is a remedy that has worked successfully wherever it has been tried! Why not rotate your teachers at stated intervals?

The teachers can be assigned to the various classes by the board of religious education or by the choice of a three-person committee of any adult class, with the advice of the superintendent.

This program will bring amazing results:

1. Teachers who are most capable, but who have outworn their usefulness as teachers of one class, can bring entire new worlds of thinking to other groups.

2. The people in the various classes automatically have a more friendly feeling for each other, having been under the same teaching for periods long enough to be challenged by the Christian testimony of their teacher.

3. There will be a heartening increase of interest and attendance. Classes that were seemingly dead will take on new life. Often there is a recommitment to Christ of whole classes.

4. Having been inspired by the same thinking, various groups will find themselves banding together to bring about needed reforms in the community, in the schools, in the summer playground program.

5. United church activities such as Vacation Bible school, mother's study groups, men's mission bands, youth witness teams—and a long list of possibilities—will take place.

If your church school is running below its maximum, why not consider rotating your teachers at your next monthly organizational meeting?

Your Sunday classes are the training unit for a Christian America. And nothing but the best system of teaching is good enough for so great a cause. END

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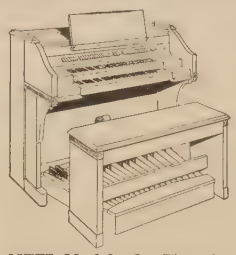

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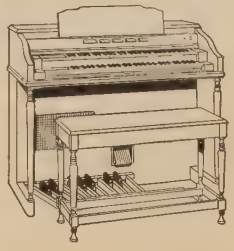

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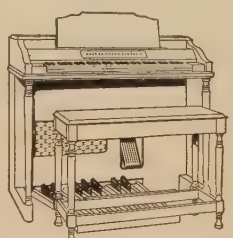

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Object Lesson

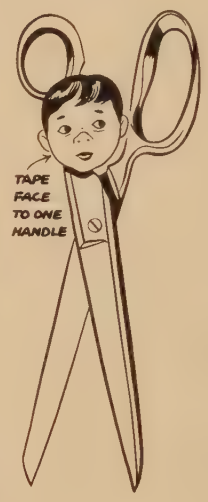
Sonny Scissors

by Dorothea Boyd

Preparation: *Use an ordinary pair of household scissors. Draw a face with crayons on a piece of paper. Cut it out and tape it with cellophane tape to one of the handles of the pair of scissors as shown in the illustration. Also have two sheets of paper handy (ordinary typing paper will do), which Sonny Scissors will cut during the telling of the story.*

JUST see who came with me to church this morning, boys and girls! This is Sonny Scissors.

One morning Sonny jumped out of bed (make the scissors jump on the table so that the children can see). He was feeling very cross. It is a dangerous thing for a member of the Scissors family to feel *out-of-sorts*. Sonny was feeling very sharp and mean. (Snap the blades a few times.)



Mother Scissors said, "Eat your breakfast, Sonny."

Sonny snapped back, "No!" (Snap the scissors and make them cut into one of the sheets of paper.) "I don't like that kind of cereal."

Mother Scissors said, "Time to practice your music lesson, Sonny."

Sonny snapped back, "No!" (Make another cut into the paper.) Sonny's sharp words cut and hurt his mother. He was disobedient and that hurt and cut his mother.

Sonny left the house and started for school. He met some boys and quarreled with them on the way to school. His words cut and hurt some of the boys. (Make more cuts into the paper.) After school, Sonny felt so mean that he snapped at his best pal, Joe, when he came over to play ball with him. (Make more cuts.) Sonny was mean and unhappy. It got so that people stayed away from Sonny so that they wouldn't get hurt. His mother was afraid to talk to him because she didn't like to hear him get mean and it made her sad when he disobeyed. His teacher at school made him stand all alone in the corner because he "cut-up" during classes. The other boys and girls wouldn't play with him any more. Even his best pal, Joe, stopped coming over to play ball with him.

Sonny was all alone. Sonny was very unhappy. But one day Sonny went to church (Sunday school, Bible club, depending upon where you are using the story. Walk the scissors across the table).

(*Continued on page* 69)

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KNOW YOUR PUPILS

(*Continued from page 61*)

c. Refer to what he has done, to his family or pets, in a matter-of-fact "I-like-you" way.

d. Show the child that there are other things more important than ourselves.

e. Teach the group some rules of good manners—what to say when being introduced, etc., so that the shy child may learn unobtrusively what is expected of him when meeting strangers, etc.

f. Develop trust with stories like Daniel in the lions' den; reassure him with the truth of the ever-presence of God, God's care for the natural world, etc.

g. Above all, teach the shy child to laugh! Children love to be "kidded along." Make them a part of the fun of the group and avoid any suggestion of laughing *at* the

Teach the shy child to laugh!

shy child. Let them laugh at you or a fictitious character, but never at someone else whom they know. If the shy child cannot bear even the attention of being "kidded along," then your humor must be indirect—channeled through the group to include him. A timid girl of thirteen was the sixth child in a family of eight. Upon being introduced in the young people's group she was asked how many brothers and sisters she had. When she said, "seven," the youth director and young people laughed spontaneously. The timid child could not overcome what she considered public humiliation. The story would have been different had the leader of the group quickly turned the tables by saying, "I wish I had that many brothers and sisters. I was an only child." Or, by asking, "What do you like best about having seven brothers and sisters?"

3. *The imaginative child:* Often the daydreamer lives a martyrdom existence. He is

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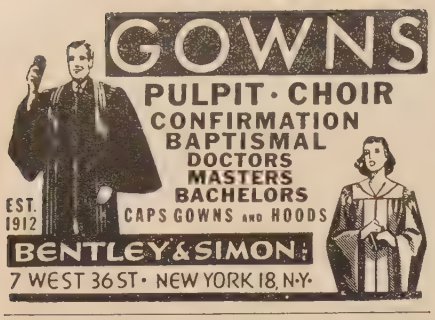

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the hero in all his dreams. In real life, however, he is probably not socially successful. An element of "make-believe" is necessary to normal childhood. But the element of pretend may become a life of pretense. A nursery child often confuses truth with fiction, but the imaginary playmates, the fairies and goblins, must one day take their proper place in the perspective of a normally developing youngster. The window sill dreamer must become an active cowboy or Indian in acting out in play with others, the ambitions of the would-be hero. The chances are that in such play-acting, he will not always be allowed the victory, for all his playmates have the same ambitions that he has!

a. For the child who finds it hard to outgrow day-dreaming, play act with him, expressing the attitude, "No, this isn't real but we will keep right on pretending." Let him know that he isn't fooling anyone.

b. Engage him in handwork, singing and other group activity.

c. Use stories that will give him an appreciation for disappointments and failure.

d. Train him in helpfulness by letting him take the "brother role" to younger children.

Next month we will cover briefly the characteristics of the humorous, contrary, tempestuous and lazy child. Follow up these interesting, helpful studies and clip them out for your notebook.—EDS.

EXAMS

(*Continued from page 64*)

serve the details remembered as she watches the pupils perform.

If a written test is preferred, pupils enjoy sharpening their wits over some of these types of questions:

Fill in the Blanks: Write a statement concerning a fact or place studied, leaving an important word blank.

True or False: Have the pupils number their pages from one to ten. While the teacher reads statements concerning the lesson, the pupils merely write the word *true* if the statement is correct, and *false* if it is not.

Unscrambling Names: Names of characters included in recent lessons may be mixed up with the letters printed in improper order. The children will have a good time untangling the mystery.

Teachers of older classes may prefer to use thought questions as well as factual ones. Even the factual questions may reveal a serious lack of results in implanting the desired knowledge. One teacher of young married people, after a whole quarter of study on the Life of Christ, asked the (apparently obvious) question, "Where was Jesus born?" To her amazement, Jerusalem, Nazareth, somewhere in Judea, and so on down the line to the sixth pupil before one could say, Bethlehem, were the answers given.

It may amaze you to see how much you are "putting over" but it's worth the try!

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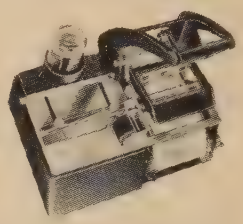

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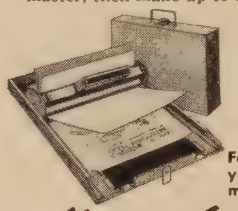

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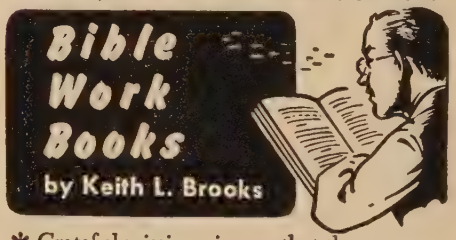

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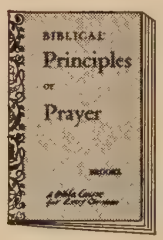

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SONNY SCISSORS

(*Continued from page 66*)

Sonny heard about the Lord Jesus Christ. The teacher told him how Jesus Christ, God's Son, had loved and died on the cross for all sinners. He had loved Sonny Scissors and died for Sonny Scissors and all boys and girls. Jesus could take the meanness out of the meanest boy or girl and put love in its place.

Sonny Scissors gave his heart and life to Jesus. And do you know what happened when he received the Lord Jesus Christ as his Savior from sin? From that moment on, the Lord Jesus controlled Sonny Scissors. (Pick up the second sheet of paper which has been previously folded lengthwise down through the center and begin to cut a heart from it as you talk.)

Sonny Scissors still used his mouth after he was saved but in a different way. He didn't snap and cut and bite with his tongue any more to hurt people. You see, Jesus was controlling his tongue and the things he said and did. Sonny didn't "cut-up" at school. He didn't talk back to his mother. He let the Lord Jesus cut the meanness and the badness out of his life. The Lord Jesus gave Sonny a heart of love. (Show them the finished heart which Sonny Scissors has cut.) What a difference there is in Sonny's life since Jesus has come in. (Hold up the two sheets of paper for comparison, one full of meaningless cuts and snips and the heart of love.)

The Lord Jesus can do the same for every boy and girl.

You might tie in this lesson with the third chapter of James. Give an invitation to the unsaved boys and girls to accept Jesus as their Savior. Or perhaps there are some saved boys and girls in the class who have not let the Lord Jesus control their tongues and lives. Apply the lesson to them. END

It is not who we are but Whose we are, not where we are but where we're going.

To Whom It May Concern

BECAUSE of the uncertainty of life and the reality of death, the editors of Christian Life urge every reader who has not done so to acknowledge Jesus Christ as his personal Savior and Lord. This is an act of simple faith, preceded by confessing personal sin and acknowledging the need for Divine help.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans 10: 9.

For a better understanding of the way of salvation we urge the reading of the entire *Gospel According to Saint John.* Should you wish additional information before making this tremendously important decision, the editors of Christian Life shall be pleased to be of service to you. Address your letter to the editors; mark it "Personal." It will be given individual attention and treated in confidence.—Editors.

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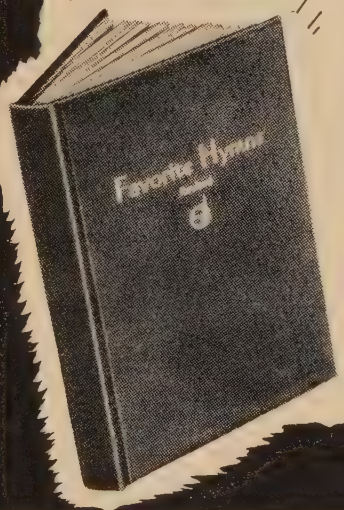

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REACH THEM

(*Continued from page* 46)

he extracted an official looking sticker from his pocket. Signing it with a flourish, he pasted it on the windshield. "That will get you through other guards," he explained. "We will be listening for the news," he said, as the stationwagon pulled away.

Many of the better known radio broadcasters, having experienced the Lord's blessing on their domestic programs, have expanded to the mission fields as well. Myron Boyd, of the "Light and Life Hour," is one who has positive evidence of the potentials of missionary broadcasting.

A policeman in South Africa accidentally tuned in to the program recently and was startled to realize that he knew nothing about God's plan of salvation. The practice of listening became a habit in which his wife joined him.

At the close of the program one day he said, "If Dr. Boyd is correct in his presentation of the Gospel, then we are not converted. We need to be saved." Together they asked God to reveal Himself to them, read their Bibles carefully, and together received Christ as Savior. Today they are actively promoting the work of the Gospel in South Africa.

"The Lutheran Hour," made famous by the late Walter A. Maier, also has enjoyed peculiar success on the mission field. Eugene R. Bertermann, director, tells the story of Fumiko, the common-law wife of policeman Tadao Ito, who murdered her husband.

After the crime had been exposed, a "Lutheran Hour" employee thought the name sounded familiar. Checking the files it was discovered that Ito, the day before he had been murdered, had ap-

(*Continued on page* 78)

WAYWARD GIRLS

(*Continued from page* 28)

grudgingly. But when the two girls forgot their well-outlined Bible lesson and the painstakingly mimeographed song-sheets and dropped to their knees to cuddle the babies instead, the young mothers began to smile. After an hour, the girls left with the promise, "We'll be back next week to sing a few songs with you."

The next week the girls at Wilson sang heartily, then sat quietly for a short Bible lesson. By the end of the six weeks, six girls had accepted Christ.

Dr. Van Waters smiled when Jo visited her office at the end of the trial period. "Why don't you try six weeks at Hodder Hall, our cottage for teen-age first offenders?" she suggested.

After six weeks at Hodder Hall with several teen-agers confessing Christ, Jo

(*Continued on page* 72)

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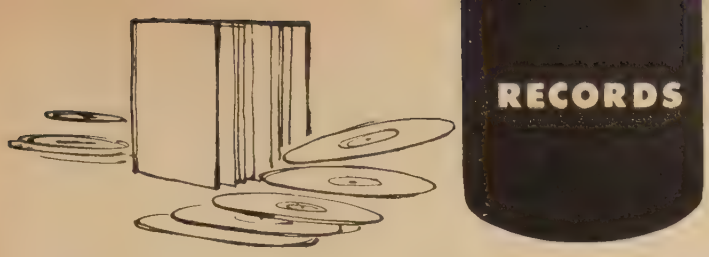

WENDELL P. LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Practical Applications of Recordings

DO YOU like music Hawaiian style? If you do, I have two ten-inch Super recordings which are tops. They are steel guitar and organ combinations, played by John Peterson and Gil Mead. They have used excellent taste in the selection of the type of numbers best suited to this instrumental combo.

The perennial favorite, *The Love of God,* is beautifully done. You can almost hear the words as the strings sing them. On the back of this song is Hickman's composition, *Saved.* Then there is *The Cleansing Wave* and *When I Survey the Wondrous Cross* as a medley on one side of the second recording, with *Saved By Grace* on the opposite face. This type of music, so well played, makes mighty easy listening. I think you'll like both of these discs.

I want to tell you about several 45-rpm releases under the International Sacred Recordings label. I have been watching International for several months, and have been highly pleased with the quality of their production, as well as with the high type of talent which is being attracted to their studios.

One of the singing groups which I personally like is known as the International Choraleers. They have done some fine work on both 78- and 45-rpm for International. For example, there is the great classic *Open the Gates of the Temple,* with Emil Oberjat as soloist, and Charles Magnuson as accompanist. This is splendid work musically, as well as from a production and pressing standpoint. On the other face there is *My God and I,* which is lovely also. And you must not miss *The Lord's Prayer,* sung by this same group, with Albert Hay Malotte, the composer, directing the chorus. One of the best I've heard.

Then there are several by the famous baritone, John Charles Thomas. He has transmitted all the vibrance of his magnificent voice to wax; *Leaning On the Everlasting Arms, O Love That Wilt Not Let Me Go, Come, Thou Fount of Every Blessing, Home, Sweet Home, The Haven of Rest, Jesus, Lover of My Soul, Guide Me, O Thou Great Jehovah* and *All Hail the Power of Jesus' Name.*

There are some fine numbers by The King's Men: *Steal Away* and *Finnish Lullaby, I Am Thine, O Lord* and *For the Beauty of the Earth.*

The Crew of the Good Ship Grace, known also as The Haven of Rest, with First Mate Bob, has produced some of their good arrangements for International on 45-rpm and 78-rpm: *Climbin' Up the Mountain, On the Jericho Road, The Old Rugged Cross, Shine for Jesus.* Don't miss *The Lost Chord,* played by Paul Mickleson on the Great Organ, and the organ setting for *Why Should He Love Me So* played by Lorin Whitney.

I have had several letters in response to two or three suggestions made in these columns as to a practical application of recordings to various projects. I want to quote from two this month for the encouragement of others.

From L. R., in Charlotte, Mich.: "I have been interested in reading your comments . . . in the September issue, concerning a commercially sponsored gospel program. I have sponsored and conducted a similar gospel radio program for over two years. . . . I use recordings for my music . . . with poems, readings and a gospel message . . . between discs. As for having a sponsor, I would say to those who want to put on a gospel program of recordings—maybe God wants them to be responsible for the time.

"The money invested in gospel work is never lost or wasted, and if God is leading, the money will be forthcoming. After two years on faith and my own pocketbook, I know! I am a small businessman (far from rich), but God has blessed my income to pay for two half-hour programs weekly. . . . The program is put on . . . in my name, as a Christian businessman, with no commercial of any kind. If I, with no previous experience or training have been able, with God's help, to do this, there must be many more who can do the same.

"I would say to those who are interested, they will certainly be blessed in this work. They may not get many plaudits, but God's assurance that His Word shall not return unto Him void is enough."

Another from Mrs. V. McC. in Whittier, Calif.: "I was very much interested in your article about playing records for shut-ins. I have been doing this at the Orange County Hospital for quite some time. I have an amplifier with record player on top and can use two loudspeakers. I had been playing in three large wards for elderly people, when the Lord, in a wonderful way, opened the door for me to play recordings in the General Hospital. After a few visits, the night superviser said she thought the surgery patients upstairs would enjoy the music. I ran a long cord up the stairs and halfway down the hall and plugged in the speaker.

"I wish you could hear the patients as they express their appreciation of the soothing and quieting effect of the music. One patient asked her husband, 'What radio station is that with such beautiful music and no commercials?' . . . The chaplain has arranged his schedule so that he may give a message using the microphone. . . ."

Write and tell me the ways in which you are using records in connection with your service. Let's share ideas. END

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WAYWARD GIRLS

(*Continued from page 70*)

asked authorities for a chance at a regularly scheduled worship service in the main institution. They said yes, and Jo and her helpers covered Framingham's bulletin boards with posters advertising "Melody Hour" at 9:45 Sunday morning in the clubroom. Seventy-five girls came to the first meeting.

Jo's basic philosophy is, "You must win a girl to yourself before you can win her to God."

Slim, trimly dressed and with the stage presence of a veteran club woman, Jo does an easy-convincing job of winning the girls' friendship. Her informal sermons in "Melody Hour" are dotted with chummy comments—"Now, honey, you've got to believe what the Bible says"—and informal conversational asides—"When I was working late at the office one night last week." She and her coworkers made a weekly project of letter writing, mailing as many encouraging notes to the Framingham girls as studies and letters home will allow.

Devotion is the thermometer to our giving, and giving is the evidence of our devotion.

"But personality appeal is only the beginning. Throughout our program, we meet the girls where they are and talk their language," Jo tells.

For example, "Melody Hour" is slanted to the girls personally. For twenty minutes, they choose and sing their favorite hymns. Then they list their problems—Katherine's husband who has pneumonia, Mary's little boy. Josie jots them all down carefully, then brings them to God in her morning prayer. Short sermon of the morning may be based on Betty's parole coming up next week and how God can help her on the outside. Each Sunday, salvation is defined in understandable terms.

Especially in the Saturday afternoon Bible classes are the girls considered as individuals, never lumped together as inmates. And classes are right down where they live. Girls who show up only to scoff are in one class; the searchers and the wonderers and the almost persuaded, in another. Girls who have professed Christ study in a third. Here the teacher concentrates on intensive Scripture memorization aimed at preparing a girl for the life she'll live after she's out.

The reformatory girls, with their lives limited by the stone gates of the school's property boundaries, crave "special doings." And Jo answers that need.

Shortly after "Melody Hour" began, the spotlight of national news was thrown on Framingham. Dr. Van Waters and her progressive ideas of a just penology came under question from the old school

(*Continued on page 74*)

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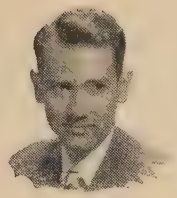

GROVENOR RUST
editor

YOU CAN USE EFFECTIVELY

Missionary Films for the New Year

THE new year does not hold much promise of peace and security in this world apart from what God Himself gives through His Son. One of the favorite passages of Scripture, which gives assurance to Christians of the Savior's love and care, is the Twenty-third Psalm.

A really fine film that fits in with the theme of this great expression of worship from David's heart is one of the most unusual and beautiful educational films I have seen in a long time. Encyclopaedia Britannica Films has released it under the title, *Morning Star*. It was superbly photographed in rich, full color and takes about 45 minutes to show.

The story is of the migration of 1,500 sheep from summer to winter grazing grounds. The background shows some of the rugged and most beautiful scenes in the United States. The shepherd is a Mexican who has given his life to the herding of sheep. The film concludes with an effective reading of Psalm 23.

As I looked at it, phrase after phrase of the Psalm came to mind in a new, meaningful way. The film helps to bring out visual overtones for the words which provide a background similar to that which inspired David's writing. The complete dependence of the sheep upon the shepherd is graphically shown. The thorns, briars and storms encountered are reminders of the hard ways in the path of life.

Sheep depend upon their shepherd.

The application of this film to a worship service will require adequate preparation by the leader. He *must* preview it, *study* the Psalm and then introduce it to the audience. The introduction should include a reading of the Twenty-third Psalm and a suitable hymn. When the film is done, a short concluding thought and perhaps another well chosen hymn will do much to tie this excellent film to the Scriptural passage of its background. Properly planned for, this motion picture should find a very suitable place in your New Year's Eve service. It will give a new, more vital meaning to the concept of Christ as our Shepherd. Rental can be had from many educational and some religious film libraries.

■ From the looks of several of the films that have come our way this month, the review column will almost be a missionary "special." From Phil Saint's Gospel Art Studios comes a 30-minute, color documentary film, *The Forgotten Navahos*. It was made for the Brethren Home Mission Council so they could portray some of the facts about a neglected people in our own home land. Mingled with the many breathtaking scenes of Arizona's countryside are sequences of sorrow and heartbreak also.

In one of these areas we witness the burial of an Indian baby boy. He is dead largely because of ignorance and fear. Others point out the primitive superstitions and abject spiritual darkness of most of these American citizens. Many people will be amazed that such heathen practices are seriously followed in one of our own vacation-lands. Though it is not technically perfect in all details, it is nevertheless a beautiful film well-deserving of a place in the program that calls for material on the home mission field. The sound is good and much of the photography is excellent. The Santa Fe Railway film division cooperated with Saint in the production of this film. For use of this film contact its producer for arrangements.

■ The next film we looked at took us deep into the streets and byways of the mid-orient countries of India, Thailand, Formosa and Japan. It has been released by Gospel Films, Inc., of Muskegon, Mich., and bears the title, *Call of the East*. This 22-minute picture presents a composite film document showing Christian soul winners at work in the Orient. It is well narrated and does not drown the facts of short-handedness on the field in an overly strong effort to report on work being done. It reflects the sincerity of heart and deep concern for the people of the East manifested by Dr. Fred Jarvis who is responsible for much of the footage of the film. Its closing thought is developed from Proverbs 10: 5. I think you will find it a rather challenging film. To get *Call of the East* write to its producer.

■ A twenty-five minute color film to show the Romanist opposition to the preaching of the Gospel in Latin American countries has been released by Concordia Films entitled, *Shades of Darkness* and produced by Missions Visualized. It goes into the town of Monterey, Mexico to tell the true story of a boy named Felix Segovia. Felix, brought up

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as a Roman Catholic, stones a small Protestant mission church and nails up anti-Protestant posters. Later he is converted and becomes an evangelical minister. The film portrays the intense family upheaval that often accompanies a turn to non-Roman Biblical Christianity. The tensions and breaks in this particular story are between two adult brothers. They involve the youth Felix until father and son are both saved through reading the Bible given the boy by his uncle, an "evangelico."

It is a good film to show how the youth of the Latin American Romanist Church are trained in hate and violence. Its portrayal of vandalism and roughness is not in excess to make it objectionable for youngsters. It is not a roaring tirade against Catholicism either, but lets its true story make the facts known eloquently. It is a very worthwhile addition to our list of films on Latin American missions. Write Concordia for usage details.

■ The children are in for another of the nature film treats released by Church-Craft Pictures. This one is called *God's Wonders in Flowers.* It is a ten-minute-color film that takes a closer look at many of the common flowers most of us know. As with the other films in this series, this one endeavors to develop the child's appreciation for the beauty of God's creation. Theologically, it exercises the design argument for the existence of God at the child's level. The narration is excellent for the younger child. It would be a good film to show the primary and junior department when the lesson deals with God's provision and creation. It could also find good usage in a children's worship service. Rental can be had locally in most cities or write Church-Craft. Its technical aspects are all quite acceptable in every way. END

WAYWARD GIRLS

(*Continued from page 72*)

of thought. As a result, she was withdrawn. All through her trial at the state house, "Melody Hour" girls prayed for her return. When the news of her reinstatement came over the radio, Jo planned immediately for a victory program.

With skits, community singing and a quiz show, Jo celebrated Dr. Van Waters' return to the girls. Together, they all thanked God for her reinstatement. Then Jo climaxed the evening by telling the girls that it was victory for them all because their loved superintendent was back. But Christ could bring them even greater victory in their own daily living.

Easter always means a special service. One year, Jo teased her drama director at college to drive cast and props for the Easter play "Barabbas" to Framingham for an open-to-all production. As a result, twenty girls accepted Christ.

Two years ago, as every year, Jo promised a Christmas party. But the week before the scheduled date, "Melody

(*Continued on page 76*)

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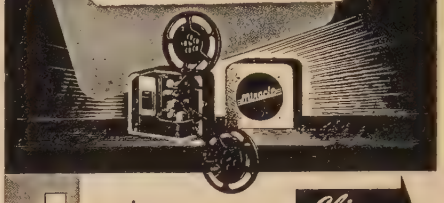

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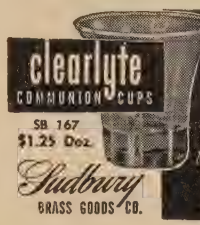

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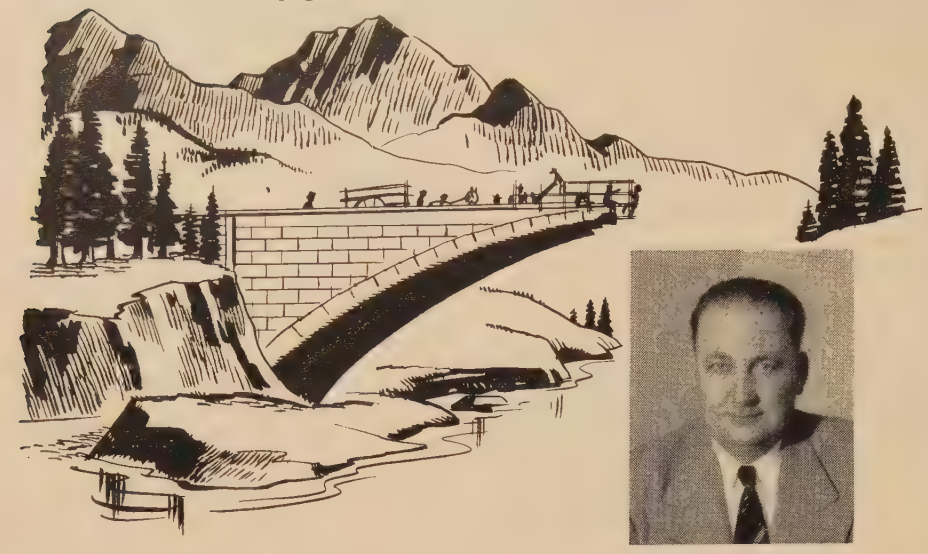
Jonah Fleeing from the Presence of the Lord

The following is based on an interview with Reuben E. Larson, in charge of the advance program of Radio Station HCJB, in Quito, Ecuador, South America.



"...That's what I mean about a half-built bridge"

"It's like a half-built bridge—it doesn't do you much good until you get it all the way across to the other side." Thus Reuben Larson expresses the reason for his presence in the United States.

A tireless American-Swede, Reuben Larson, has been associated with an unusual missionary enterprise in Ecuador, South America from its inception.

HCJB in Quito, Ecuador, has become well known in many Christian groups as "The Pioneer Missionary Broadcaster." Many have watched its development from a small local transmitter, to the short-wave set-up which now carries programs in twelve languages, into a major part of the world.

A disappointed note in some of the thousands of letters which pour into the offices in Quito has sent Larson to this country. Many complain that reception is not what it used to be. They strain to hear HCJB, whose signal is now weak by contrast with the powerful stations being established throughout the world.

"We need to reach the whole world—with strength and clarity comparable to other stations," says Larson. "In order to do this, HCJB's technicians estimate that they need a total of 100,000 watts for their transmitters—a matter of $280,000.00."

"A lot of money," agrees Larson. "But already God has sent in over two thirds of it through praying friends, on what is called the ADVANCE PROGRAM."

"Before the year's end, if the Lord tarries," he muses, "we could be storming the very Kremlin with a strong, consistent barrage of the Gospel."

One cannot help but join with the staff and friends of HCJB in prayer that the HALF-BUILT BRIDGE will soon be completed.

The advance program as it stands now:

Already received in gifts	**$180,000.00**
Received via Trust agreement loans	**24,000.00**
Urgently needed	**76,000.00**

Won't you make your investment now? It is urgently needed.

Address all communications to: HCJB

THE VOICE OF THE ANDES

Advance Program Department, Box 109, Wheaton, Illinois

WAYWARD GIRLS

(Continued from page 74)

Hour's" wallet was flat. Fortunately, the November newsletter, mailed to five hundred churches, had hit its target. A New England Gideon group mailed a check for thirty-five dollars, so did a small German Methodist church. A woman's class in Connecticut shipped in ninety presents, complete with Christmas seals.

The afternoon of the party, a Boston church member parked in front of the Gordon dorm. She puffed up three flights of stairs to Jo's room, balancing box on box of brownies, cup cakes and cookies. "Hope they won't go stale before your Christmas party," she said.

"They won't," Jo answered. "It's tonight."

"Now, isn't that nice!" said the woman. "I had intended all along to bring them in tomorrow."

Two hundred girls (the entire school including girls in segregated units) came to the party that night.

★ ★ ★

You can count on the Presence of God with you! He will never leave you nor forsake you.

★ ★ ★

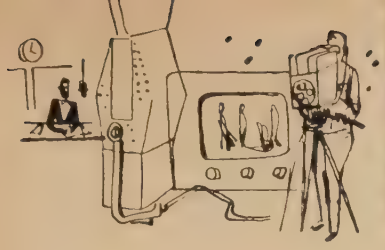
Every year the Christmas party has far-reaching effects. One of the girls saved at the 1948 party was Doris, serving five years on an adultery charge. Doris' husband was serving time in a New Bedford jail. Her two small children were farmed out with a relative. But after her conversion, Doris began to talk more about her family. Then one day she dashed up in the hall before "Melody Hour." "I just heard from my husband," she confided. "Some fellows from a Gordon gospel team talked to him in his cell last week. Now he says he's converted." She shook her head. "I can't believe it though."

Gordon fellows verified the story. And reported that when Jack had first heard about Doris, he shrugged and said, "Not that woman, she's too vile."

When New Bedford released Jack, "Melody Hour" paid for his bus fare to Framingham.

Two weeks later, Doris was released. And her first summer out, she worked part time to earn money for our "Melody Hour" fund so that other Framingham girls might meet Christ.

"We don't want to be accused of oversimplifying," Jo explains. "We know that the help of the doctors, the psychiatrists, the vocational teachers is vitally necessary to send these girls out of the reformatory able to live a straight life. But we firmly believe that they are far better able to profit by these aids if they reach out for Christ's help and experience a regeneration. **END**



THEODORE ELSNER
editor

TO AID IN YOUR SELECTION

Banner Broadcasting Year Ahead

REPORTS reaching my desk reveal that the caption of this first column of the new year will be confirmed because the Lord is answering prayer—not only at home but also abroad. Space permits only one report of God's answer to prayer in Japan.

V. Alex Bills of Christian Radio Mission reports that there are at least six different organizations now operating in Japan to make Protestantism's voice heard.

The Lutheran Hour, started on Oct. 28, 1951, is now on eight radio stations from Sapporo to Fukuoka. According to Pastor D. J. Glock, over 1,000 letters a week reach the Tokyo office. From 12,000 names, 20 per cent have never read a Bible; 80 per cent never went to a Christian service; 70 per cent of the letters were from men 16-27; 90 per cent requested the correspondence course and already 6,000 names have been sent to Christian workers nearby to follow them up.

Two strong commercial stations in Osaka broadcast "This Is Life" 30 minutes on the Asahi Broadcasting Company Station JONR 2:30 p.m. on Saturday and on New Japan Broadcasting Station JOOR 6:30 a.m. Sunday. Both of these stations are 10,000 watts and cover south central Japan. The program features the CRM All-Girl Radio Choir, a Bible drama and a sermon by one of the best Japanese preachers.

"The Christian Way" is heard 10 minutes on ABC-JONR every third Sunday and every other Friday morning at 6:20.

"Hymns of the World" is heard 30 minutes Sunday morning at 6:00 on NJB-JOOR, a program of recordings of hymns from various parts of the world.

"Songs of the Heart" is heard 20 minutes on ABC-JONR at 2:10 Saturday afternoon.

The Japan Soul Clinic, director Tim Collins, reports, "Station JOIP, Oitahas has given us a 15-minute spot free every week as a public service. Native converts and Bible school students participate in the programs. Free spot announcements are given three times a day to advertise our special meetings."

Timothy Pietsch, independent missionary, has been on the air in Nagoya 15 minutes every Saturday night since Christmas, 1951. After one broadcast 800 letters and cards were received in response to the broadcast.

■ "Songs to Live By" has been introduced to listeners in the New England area. It originated with the American Broadcasting Company's key station in New England, the powerful 50,000 watt station WLAW, Boston. It extends to the remotest sections of the six-state area, proclaiming the good news of salvation to all.

Bill Stone is the *Voice* of "Songs to Live By." Bill, who is Alabaman by birth and Bostonian by adoption, is well-known as the former narrator of the "Twilight Hour" which originated in Boston's famous Tremont Temple Baptist Church.

"Sunrise Chapel," radio broadcast of Fort Wayne Bible College, is now reaching multitudes over 26 radio stations flinging its message to various parts of the country, across the Hawaiian Islands and by shortwave around the world. Originating with WKJG at 7:30 a.m. Monday through Friday, the broadcast is released through the facilities of the transcription division of the Fort Wayne Bible College Broadcasting Service. Coverage includes stations in ten states, the Aloha Network, in Hawaii and HCJB, shortwave station in Quito, Ecuador.

"Back To God Hour" (of the Christian Reformed Church) is to be televized. The Synod has authorized an experimental TV broadcast.

■ "Platter Parson" is a new type of radio program in Chicago. Earle E. Williams of Sacred Records, Inc., Los Angeles record concern, is broadcasting a 26-week stint on WAIT, 820 kilocycles. At 9-9:30 a.m. every Saturday morning.

"Soul Clinic Hour—Church in the Home" is now broadcasting over ABC, New York, Chicago and Detroit stations on Sunday afternoon Station WJZ, New York, 2 p.m. At 3 p.m. the program is released from WXYZ, Detroit. At 6 p.m. over Station WENR, Chicago.

Bible Institute of Los Angeles is broadcasting three times a week over 46 mutual stations. This ministry is completing ten years of continuous broadcasting. One of the important features of this broadcast is the heart testimonies of the students, which have resulted in large numbers of young people attending the Bible Institute.

The Presbyterian Church, U.S.A. has purchased radio station KALA in Sitka, Alaska, to operate as an educational project.

■ Television has cut attendance at evening church services over the nation. In Louisville, Ky. the evening church attendance is reduced 10 per cent. Questionnaires were sent to 476 Protestant clergymen and 190 replies were received. On the question of what ought to be done to remedy the situation, answers ranged from "nothing" to "take a positive stand at once." One minister warned that "we had better begin at once to make sure that TV stays in its place," while another said, "the only answer was to provide more challenging services in the church." Five pastors suggested scheduling evening services at an earlier hour. One minister, who had tried this plan for a month, said it was a failure and resumed the old schedule. END

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CKNX	920 kc.	Wingham, Ontario	8:30- 9:00 a. m.
CFCN	1060 kc.	Calgary, Alberta	7:45- 8:15 a. m.
KMMJ	750 kc.	Grand Island, Nebr.	3:00- 3:30 p. m.
WCFL	1000 kc.	Chicago, Illinois	5.00- 5:30 p. m.
WNAX	570 kc.	Yankton, So. Dak.	7:00- 7:30 a. m.
KFAB	1110 kc.	Omaha, Nebraska	8:30- 9:00 a. m.
WMPC	1230 kc.	Lapeer, Michigan	6:00- 6:30 p. m.
WLAW	680 kc.	Lawrence, Mass.	8:30- 9:00 a. m.
KVOD	630 kc.	Denver, Colorado	4:30- 5:00 p. m.

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REACH THEM

(*Continued from page 70*)

plied for the "Lutheran Hour" correspondence course. Accordingly, D. J. Glock, who handled the Japanese "Lutheran Hour," visited Fumiko in her cell, told her the story and presented the Gospel of Jesus Christ.

While there are many Christian broadcasters with specialized ministries in evangelism, teaching, etc., by far the greatest number of broadcasts today are aired by pastors—men who have been called of God to minister to a congregation but who, in the process, have discovered that through radio they could multiply their ministry many fold.

Harry Hager, pastor of the Bethany Reformed Church of Chicago, illustrates this type of ministry. First employing radio, Hager, several years ago, branched into television and is now widely known as television pastor of "America at Church."

Wendell Loveless, former director of radio at Moody Bible Institute, now editor of CHRISTIAN LIFE's "Record Review" column and pastor of the Free

Joy is not in things; it is in us.

Church in Wheaton, Ill., is another who employs radio to expand his ministry.

Like the Missouri Synod of the Lutheran Church with "The Lutheran Hour" and the Free Methodist Church with its "Light and Life Hour," some conservative denominations have taken to the air in a denomination-wide effort to preach Christ. Rev. B. Charles Hostettler with the "Mennonite Radio Hour" is one. The Assemblies of God with their "Speed the Light" is another.

Other men to whom the Lord has given a rich radio ministry have seen real results in souls won to the Lord and believers strengthened in their Christian walk. This year, for instance, W. E. Hawkins, of Dallas, celebrates his 25th anniversary on the "Radio Revival Hour," while William G. Detweiler carries on "The Calvary Hour" out of Orville, Ohio. And down in Atlanta, Louis E. Latham has developed the missionary angle through his program of world-wide evangelism on "The Missionary Hour." Over in Detroit, Robert M. Parr has seen real results through his "The American Back to God" television and radio ministry.

Although their number is not large, a few Christian schools with vision and adequate financing have been able to set up their own gospel radio broadcasting facilities. Perhaps the first to do this was Moody Bible Institute with its station WMBI in Chicago. Although this pioneer Christian broadcasting station took a rough going over at the hands of a few who felt in the early days that radio was an instrument of Satan, the passing

of years has proved beyond a shadow of a doubt the power and effectiveness of radio as an instrument of the Holy Spirit. As Robert Parsons, director of WMBI program department, says, "It humbles and amazes me to see how God has used us. Each week I have a number of speaking engagements and wherever I go I meet people who have been saved through our broadcasts."

Three years ago station WMUU, a 1,000 watt daytime station, was opened on the campus at Bob Jones University in Greenville, S. C. As at WMBI, most of WMUU's programs are produced by student talent. Three recent productions, "Miracles," "Hymn History" and "Dr. Bob Jones Says" are recorded in the university studios and rebroadcast by roughly 60 stations in the United States, plus several foreign short wave stations.

The most ambitious of all Christian schools in developing radio outlets has been the John Brown Schools with KONE in Tulsa, KGER in Los Angeles and KUOA and KUOA-FM, the parent stations at Siloam Springs.

Some schools, like Ft. Wayne Bible College, while not possessing their own radio outlet nonetheless have developed a radio department or channel radio activity through some other department within the institutions.

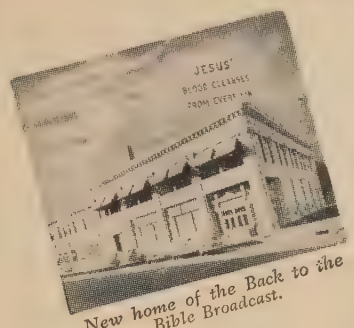
Christian organizations, too, have made excellent use of radio. Probably one of the most successful Christian dramatic programs on the air today is "Unshackled," produced by the Pacific Garden Mission in Chicago, and aired over WGN and several other midwest stations. Employing top professional radio talent, this program has been amazingly effective in leading to Christ those who knew nothing and cared less about the church of Jesus Christ.

Likewise the American Soul Clinic of Fred Jordan in Los Angeles has discovered its soul-winning ministry can be broadened tremendously through radio. Launched only three years ago, Jordan's radio ministry is now network wide in this country and is already burgeoning to mission fronts.

Actually there appears to be no limits to the possibilities of gospel radio broadcasting from a spiritual point of view. By radio, those who have been attending church for years but never heard the Gospel can be reached. By radio also, those who cannot or would not enter a church learn about the Christ.

Only limitation to the further spread of the radio ministry appears to be a lack of vision on the part of Christian people. For Christian radio, like every other type of ministry, costs money. Thus the extent to which Christian broadcasters can reach more people is dependent directly upon the willingness of Christians to contribute to the support and extension of broadcasting outlets.

END



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NEW YORK	NEW YORK	WJZ	770	Sat. 7:30 P.M.
CONN.	Bridgeport	WICC	600	Sat. 7:30 P.M.
	Hartford	WONS	1410	Sat. 7:30 P.M.
	New London	WNLC	1490	Sat. 7:30 P.M.
	Waterbury	WWCO	1240	Sat. 7:30 P.M.
MAINE	Augusta	WFAU	1340	Sat. 7:30 P.M.
	Bangor	WABI	910	Sat. 7:30 P.M.
	Biddleford	WIDE	1400	Sat. 7:30 P.M.
	Houlton	WABM	1340	Sat. 7:30 P.M.
	Lewiston-Auburn	WCOU	1240	Sat. 7:30 P.M.
	Portland	WGAN	560	Sat. 7:30 P.M.
	Portland	WPOR	1490	Sat. 7:30 P.M.
	Presque Isle	WAGM	1450	Sat. 7:30 P.M.
MASS.	Boston	WNAC	1260	Sat. 7:30 P.M.
	Boston	WMEX	1510	Sat. 10:00 P.M.
	Fall River	WALE	1400	Sat. 7:30 P.M.
	Fitchburg	WEIM	1280	Sat. 7:30 P.M.
	Greenfield	WHAI	1240	Sat. 7:30 P.M.
	Holyoke-Springfield	WHYN	560	Sat. 7:30 P.M.
	Lowell-Lawrence	WLLH	1400	Sat. 7:30 P.M.
	New Bedford	WNBH	1340	Sat. 7:30 P.M.
	Pittsfield	WBRK	1340	Sat. 7:30 P.M.
	Worcester	WORC	1310	Sat. 7:30 P.M.
MINN.	Minneapolis	KTIS	600	Sat. 7:00 P.M.
NEW HAMP.	Laconia	WLNH	1340	Sat. 7:30 P.M.
	Manchester	WMUR	610	Sat. 7:30 P.M.
NEW YORK	NEW YORK	WJZ	770	Sat. 7:30 P.M.
	Albany	WOKO	1460	Sat. 7:30 P.M.
	Glens Falls	WWSC	1450	Sat. 7:30 P.M.
PENN.	Altoona	WFBG	1340	Sat. 6:00 P.M.
	Philadelphia	WIP	610	Sun. 9:00 A.M.
RHODE IS.	Providence	WEAN	790	Sat. 7:30 P.M.
	Providence	WPTL	FM	Sat. 7:30 P.M.
VERMONT	Waterbury	WDEV	550	Sat. 7:30 P.M.
	Rutland	WSYB	1380	Sat. 7:30 P.M.
CANADA	Pembrook	KPEM	1400	Sun. 1:00 P.M.
C. AMER.	Costa Rica	TIFC	995	Sat. 10:00 P.M.
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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **What are the minimum requirements for salvation and what does it mean to believe?**

To believe on the Lord Jesus Christ as one's personal Savior is to be saved. Such belief is not a mere mental assent to the historic fact of the Lord Jesus Christ, as one would mean by saying, "I believe in Abraham Lincoln." Rather, it is to recognize that, apart from the Lord Jesus, I am hopelessly lost and cannot save myself; and then by trusting receive Him as a sufficient Savior from the penalty of sin. Let me illustrate. A young lady at Wheaton was deeply exercised about receiving the Lord Jesus as her Savior, but kept saying to the personal worker, "I just cannot believe, or do not understand what it means to believe." When my attention was called I was led to ask her this question, "Can you come to my office tomorrow morning at 8:30 o'clock to receive a copy of *The Disciplines of Life?*" "Yes, sir." "Do you believe the book will be there for you?" "Of course I do." "Strange that you should believe what I say, and you do not believe what God says." Just then and there she received the Savior by believing His promise.

■ **I have a very tender conscience and I want more than anything else to be within the will of the Lord. I am constantly concerned that I may be doing wrong. How can I know what things are the will of God?**

A tender conscience is a treasure carefully and prayerfully to be guarded. Any treasure has its temptations. That of a tender conscience is the possibility of bondage. Some dear hearts are so fearful of doing the wrong thing that they never come into the conscious freedom and joy of walking in the Spirit. Bunyan described that heart eloquently in his character, Mr. Fearing. Psalm 37:5 is most helpful and enlightening. Committal is an act done in faith; to trust also is an attitude of faith that believes that God does make His will plain to His trusting children. We are told to run with patience the race of life, looking unto Jesus the author and finisher of our faith, and not looking at ourselves.

■ **What is the unforgivable sin?**

The unpardonable sin has been a source of much perplexity and anxiety to many down the centuries. It is perfectly plain that anyone who is concerned about it has not committed it. The unpardonable sin cannot exist of a single act of impatience or petulance, rather, it must be the culmination of an attitude of protracted impiety, a measured mocking of God, a considered, conscious, continual contempt for the kindness and mercy of God. It is the end of a long process of imperious pride and impiety that rejects with finality the offer of God's salvation.

■ **Is II Corinthians 6: 14-17 instruction for the Christian? What is its practical application?**

The verses in II Corinthians 6:14-17 are instructions for Christians not to be "yoked together" with those who are not Christians, because basically the two have nothing in common. The "yoke" implies a voluntary partnership or association of some kind. Matrimony, fraternal and social organizations and partnerships seem to be the kind of fellowship to which the Scriptures make reference. The individual Christian will have to make the application of this spiritual principle of separation for himself. A Christian may be a member of an organization in which he has no choice in the matter, such as a soldier in the service of his country, or a student in his local high school, or even an employee in a given business. Such areas are not covered by this principle. When the association is voluntary, then the choice to be wholly on God's side should be made by the believer; and he will find the reality of the promise: "I will be their God and they shall be my people."

■ **How can a man use the title Reverend with his name? It is only found once in the Word of God, in Psalms 111:9.**

The term "Reverend" has by custom become used in connection with a servant of God who has been ordained to the gospel ministry by some organized group of Christians. All customs need not necessarily have a chapter and verse in the Bible. We use the terms "Mr." and "Mrs." every day, and quite properly so, but they are not found in the Bible.

■ **Will those saved during the time of Jacob's trouble or tribulations go to heaven and abide with the saints of the other dispensations?**

There is no statement as to when those saved out of "Jacob's trouble" will be resurrected. It is the opinion of many Bible scholars that their resurrection will take place at the time of their death, which possibly is by martyrdom.

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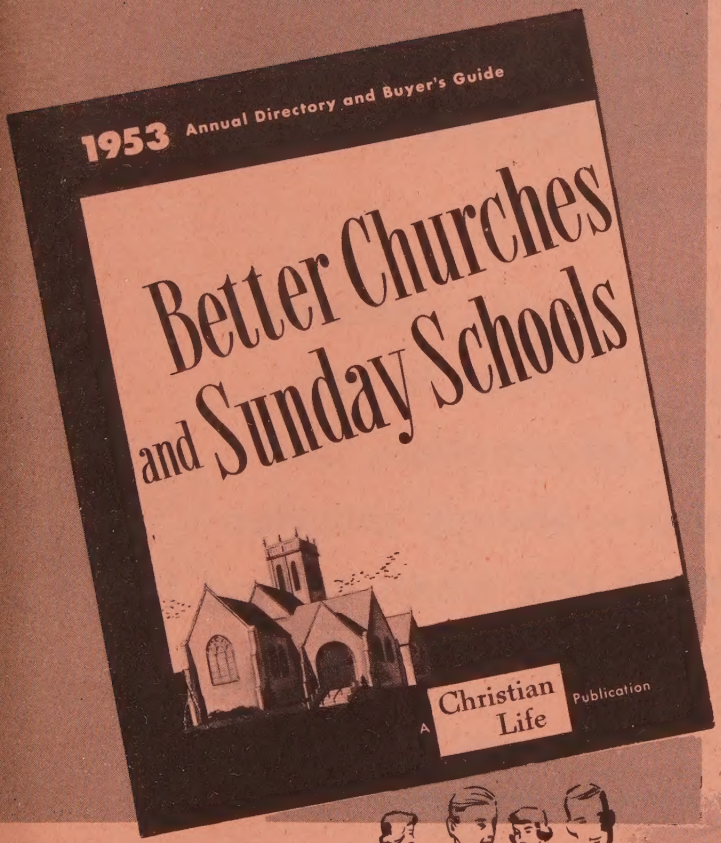

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